

THE  
**MONTHLY REPOSITORY**  
OF  
*Theology and General Literature.*

No. CL.

MAY.

[Vol. IX.

**HISTORY AND BIOGRAPHY.**

*Memoir of Archbishop Newcome.* with great reputation. At the same time Mr. Newcome recommended himself to universal esteem, by the exemplariness of his moral character, and the amiable decorum of his manners. As by his early inclination he was designed for the clerical profession, he paid a particular attention to the study of divinity, scriptural knowledge, sacred criticism, the oriental languages, and the collateral branches of learning by which he might be qualified to sustain the character of a Christian minister with respectability and usefulness. Afterwards he was elected fellow, and became tutor of Hertford college; and among other pupils who were placed under his care, were Lord H. Seymour, and the late right honourable Charles James Fox, who reflected great credit on the instructions of their excellent tutor, and always cherished a warm respect for his person and memory. If we are not mistaken in our recollection of the particulars which were several years since communicated to us concerning our author, it was while he continued at Hertford college, that he met with an accident which occasioned the loss of his left arm. By the sudden

*By the Rev. T. Morgan.*

[From the General Biography. 4to.  
Vol. VII. pp. 367—370.]

WILLIAM NEWCOME, a learned and excellent Irish prelate in the eighteenth century, was a native of England, and the second son of the Rev. Joseph Newcome, Vicar of St. Helens, at Abingdon, in Berkshire, and rector of Bar-ton le Clay in Bedfordshire. He was born at the former place, on the tenth of April, 1729, O. S. He received his education in classical learning at Abingdon grammar school, where he distinguished himself by his proficiency in the Latin and Greek languages, and the superior excellence of his themes and other school exercises, as we have heard related by some of his contemporaries in that seminary. In the year 1745, having laid a good foundation of elementary learning, he was elected to a scholarship of Pembroke college in the University of Oxford. Here his very extraordinary diligence and close application to the different departments of academical learning were eminently conspicuous, and he took his degree of B. A. at the statuteable period, and that of M. A. in 1753, of his left arm. By the sudden

close of a door upon it, he received so severe an injury that a mortification ensued, and it was found necessary that he should submit to an amputation, in order to save his life. We are not furnished with the date of the year when Mr. Newcome entered into holy orders; but we find that he accumulated the degrees of bachelor and doctor of divinity, in 1765. In that year he was appointed chaplain to the Earl of Hertford, lord lieutenant of Ireland; and in the following year, upon a vacancy taking place on the Irish episcopal bench, he was nominated to the see of Dromore. In this situation he continued during the greatest part of nine years, diligently and faithfully discharging the duties of his episcopal office, and securing the respect of all parties, and of all religious persuasions, by the affability, prudence, candour, and moderation, which were the invariable guides of his conduct. Soon after his promotion to this see, he entered into the matrimonial connection with an English lady of a respectable family, who died not many years afterwards, leaving behind her one daughter. Some time after her death he married a second English lady, of an ancient Berkshire family, who still survives him, and by whom he had several sons and daughters.

In the year 1775, under Lord Harcourt's administration, Dr. Newcome was translated from Dromore to the bishopric of Ossory. Hitherto he had not been known to the world as an author, excepting, perhaps, by the publication of some single sermons, on particular occasions; but he now made preparation for laying before the public some of the more

important fruits of his learned and well directed studies. The first of his valuable publications was "An Harmony of the Gospels; in which the English Text is disposed after Le Clerc's Manner, with such various Readings at the Foot of the Page, as have received Wetstein's Sanction in his Folio Edition of the Greek Testament. Observations are subjoined, tending to settle the Time and Place of the several Transactions, to establish the Series of Facts, and to reconcile some Inconsistencies," 1778, folio. This work reflects great honour on the author's learning and ingenuity, as well as on the pains which he has taken in it, by the exercise of calm and rational criticism, to contribute his efforts towards the removal of the difficulties in harmonizing the gospels; and we give entire credit to the preliminary declaration made by him when he said, "the advancement of sacred literature is the end of my studies, and the object of my ambition." In the course of it, the bishop maintains the common opinion that our Saviour's ministry continued at least three years, and makes some remarks on Dr. Priestley's "Greek Harmony," published in the preceding year, in which the author supports Mr. Mann's hypothesis, that our Lord's ministry did not last more than one year. Soon after the bishop's "Harmony" appeared, Dr. Priestley published one in English, with a letter pre-fixed addressed to the bishop of Ossory, defending the hypothesis which he had formerly adopted. In the year 1780, Dr. Newcome, who in the preceding year had been translated to the see of Waterford, answered that letter in a

distinct publication, entitled, "The Duration of our Lord's Ministry particularly considered," &c. 12mo; which produced a reply from Dr. Priestley, in "A Second Letter to the Bishop of Waterford." To this second letter the bishop published an answer in the same year, which was followed by a second reply from his opponent: and thus terminated a controversy, conducted on both sides with great acuteness and critical skill, and with a degree of candour and good manners very honourable to both the disputants, who sat down each satisfied with his own opinion. In the year 1782, Bishop Newcome published, "Observations on our Lord's Conduct as a Divine Instructor, and on the Excellence of his Moral Character," in quarto. This subject he has treated with equal judgment and piety, and entered into the true spirit of our Saviour's character. His views of things are just and liberal, and he has shewn himself throughout the whole, above an attachment to the narrowness of system. An improved edition of this work was published in 1795, in octavo. In the year 1785, our prelate rendered an acceptable service to biblical scholars by publishing what he modestly calls, "An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets," quarto. The manner in which this arduous task has been executed by him, affords sufficient evidence of his intimate acquaintance with the idiom of the original, as well as of his judgment and candour. By giving to his version a metrical form, after the example of Bishop Lowth in his "New Translation

of Isaiah," he has preserved, as far perhaps as could be done in a translation, the grace and beauty of the Hebrew tongue; and he has rendered his performance valuable to the expositors of the sacred writings, by keeping faithfully in view, both in the body of the work and in his notes, an admirable rule which, with others, he has laid down as necessary to a just and true translation of the scriptures. "The critical sense of passages should be considered," says he, "and not the opinion of any denomination of Christians whatever. The translators should be philologists, and not controversialists."

In the year 1788, Bishop Newcome gave to the public, "An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Prophet Ezekiel," in quarto. This work bears equal testimony with the preceding, to the author's learning, diligence, and impartiality. In his preface Dr. Newcome states the chief historical events which relate to the period of Ezekiel's prophecy; illustrates the character of his style and manner; and successfully defends the copiousness, perspicuity, and elegance of the Hebrew dialect. These learned disquisitions will afford gratification to the classical and polite scholar. They will, however, be found peculiarly interesting to the theological student, on account of the forcible manner in which they recommend the cultivation of the Hebrew language; not only for the beauties of its composition, but, to use the author's language, because "of the importance of the treasures which it unfolds;" and because "such a vein of He-

braisms runs through the writings of the New Testament, that even these divine oracles cannot be accurately understood, nor the anomalies of their style explained, without some knowledge of Hebrew literature." In the year 1792, Bishop Newcome published, "A Review of the Chief Difficulties in the Gospel History relating to our Lord's Resurrection: intended to retract some Errors contained in the Author's Greek Harmony, and to shew that Dr. Benson's Hypothesis is satisfactory," quarto. In this piece, which displays a very uncommon spirit of openness and candour, biblical scholars are presented with a rational and perspicuous elucidation of a difficult and important part of the evangelical writings, accompanied with learned and useful notes. Another valuable work with which Dr. Newcome favoured the public in the year 1792, is entitled, "An Historical View of the English Biblical Translations; the Expediency of Revising by Authority our present Translation; and the Means of executing such a Revision," octavo. The first chapter into which this work is divided, contains a history of the English versions of the Bible from Wickliff to James I, which is chiefly an abridgment of Lewis's "Complete History of the several Translations of the Holy Bible and New Testament into English," &c. but more distinct and judicious than that work, and abounding in more useful information. The second chapter presents us with a methodical and entertaining view of "such authorities as have occurred on the subject of our authorized version; whether they consider its merit or demerit,

the propriety or impropriety of recommitting it to the anvil." The third chapter consists of satisfactory answers to the ordinary objections to an improved version of the Bible, which the bishop has delivered partly in his own words and partly in the words of the authorities before introduced by him. In the fourth chapter, Dr. Newcome brings forward his arguments to shew the expediency of an improved version; of which the principal are, the flux nature of living languages, and the vast accession to the biblical apparatus which has been furnished since the period when the present version was executed. The last chapter contains rules for conducting an improved version of the Bible which he prefixed to his version of the minor prophets, with considerable enlargements, and additional illustrations from later critics. To the whole is added a list of the various editions of the Bible, and parts of the Bible, in English, from 1526 to 1776. On the importance and value of such a performance, executed by an author so well qualified by his erudition, biblical knowledge, and spirit of careful, dispassionate enquiry, as Dr. Newcome, it is not necessary to make the least observation.

On the twenty-fifth of January, 1795, under the administration of Earl Fitzwilliam, our prelate was raised to the highest dignity in the Irish church, by being translated from Waterford to the archiepiscopal see of Armagh, vacant by the death of Dr. Richard Robinson, Lord Rokeby, primate of all Ireland. On this occasion he had to advance to the heirs of his predecessor the large sum of

fifteen or sixteen thousand pounds, pursuit of his beloved studies. In under a parliamentary arrangement which took place during the lifetime of Dr. Robinson. So considerable was the expenditure of that prelate for the improvement of his diocese, as well as of the cathedral and palace at Armagh, exclusive of very munificent donations from his own private purse, that an act of parliament was passed empowering him to establish a species of mortgage on his see, by which his heirs should receive a fine of fifteen or sixteen thousand pounds from his immediate successor, and the heirs of succeeding prelates smaller fines, decreasing in a fixed ratio, till the whole mortgage should be discharged. The large sum which Archbishop Newcome had to advance, he was enabled to pay without any inconvenience out of his private fortune, which he had managed with prudential economy, while in his various situations he had upheld the dignity of the episcopal character, by a liberal attention to the demands of benevolence and hospitality. In his new situation he maintained the same character which had rendered him the object of universal respect and esteem at Dromore, Ossory, and Waterford. It is true, that the rank to which he was elevated obliged him to assume greater state in his manner of living and appearance, and to mix more in public life, than was perfectly agreeable to his wishes; but he conducted himself through those scenes with the same propriety which governed him in all his intercourse with the world, rejoicing when he was enabled to withdraw from them to the enjoyment of domestic felicity, and the

published his "Primary Charge," in quarto, which calls the attention of the clergy to a very important and much neglected part of the pastoral care, that of occasional and private instruction. With equal good sense, knowledge of the world, and zeal for the interests of practical religion, the author points out in it the qualifications for the duty which he recommends; the opportunities for private instruction which arise from the ordinary course of the clerical duty, and those which accidentally offer themselves; and the manner of communicating instruction to different descriptions of persons. This charge was the last publication of the worthy prelate during his lifetime, who, to the deep regret of all good men, died at Dublin on the 11th of January, 1800, in the 71st year of his age. We shall not repeat the encomiums which in the preceding narrative we have bestowed on the erudition, zeal, and services in the cause of sacred literature, faithful indefatigable discharge of his episcopal duties, and admirable personal endowments and amiable qualities of Archbishop Newcome, but conclude in applying to him the character which he has given of Bishop Burnet in his pastoral charge: he was "an incomparable prelate, equally conspicuous for his knowledge, his labours, and his piety." It is almost needless to add, that such a man as we have seen Dr. Newcome to have been, peculiarly endeared himself in his domestic and friendly relations.

Soon after the archbishop's death, the stores of biblical literature

were enriched by the publication of his "Attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, and towards illustrating the Sense by Philological and Explanatory Notes," in two volumes, large octavo. This work was printed so long ago as the year 1796, but was reserved for publication till after the author's death, because he was unwilling, at his advanced period of life, to engage in the controversies to which his alterations of the commonly received version might give rise. In the preface he informs us, that when he first undertook this design, his intention extended no farther than to improve our authorized translation of the Greek scriptures, following the text of Griesbach's excellent edition, except in a few instances, the reasons for which deviations the work itself will suggest. After having concluded this task, with as much attention and labour as its importance demanded, he was convinced that his plan would be very defective, unless he subjoined a comment to the text of such an important and difficult book. He, therefore, engaged in a second labour of selection and abridgment from a body of notes which he had formed, or compiled, with occasional additions supplied by able commentators, or by his own study of the sacred writings. To biblical scholars this work will prove of great use, as affording them a variety of elucidations of obscure passages in our common translation, pithy and apposite remarks, and a judicious compressed collection of valuable criticisms, either borrowed from the works of other writers, or suggested by the author's own inquiries and reflections. The same excellent prelate had also employed much time and application on a similar "Attempt towards revising our English Translation of the Hebrew Scriptures;" and he bequeathed his interleaved Bible, in four volumes folio, containing the result of his labours, to the archiepiscopal library at Lambeth palace. Through the favour of the archbishop's brother, the late Mr. Robert Newcome, we were indulged with the perusal of these volumes, while they were on their passage towards the place where they are now deposited; but with a promise exacted that no transcript should be made from them, which was most sacredly observed. Though his remarks and criticisms have not been carried to the extent which the author intended, had his life been prolonged to a later period, yet they will be found numerous, and frequently very important; and we hope that some person properly qualified for the task, will be permitted to serve the cause of sacred literature, by communicating them to the public. Mr. Robert Newcome also, soon after the archbishop's death, favoured us with the perusal of a memoir of that prelate's life, drawn up by himself, and in his own hand writing; in which he gave an interesting account of the progress of his studies, and of his sentiments relative to characters and opinions which have occasioned much discussion in the theological world. That memoir, we were given to understand, was to be transmitted to Dr. Stock, Bishop of Killala, and to remain at his disposal. With any further

particulars relating to it, we are entirely unacquainted ; but we cannot refrain from expressing our regret that, to whatever cause it is to be attributed, the archbishop has not appeared before the public in the character of his own biographer, as we are persuaded that his narrative would reflect the highest honour on his ingenuousness, candour, and liberality.

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*Historical Account of Students educated in the Warrington Academy.*

(Continued from p. 205.)

1761.

64. Samuel Aspinwall,\*L. Liverpool.

Many years an eminent attorney in his native place ; a man of the strictest integrity and honour. The early patron, master, and afterwards partner of Roscoe.

65. William Wilkinson,\*C. Erthig, near Wrexham.

A younger brother of Mrs. Priestley ; an eminent iron-master.

66. Philip Keag,\* Whitchurch.

A descendant of Philip Henry, a country gentleman at Abbot's Bromley, Staffordshire, of which county he was high sheriff about 1780, but resided chiefly abroad.

67. Robert Rogers,\*D. Frome. For a short time took the charge of the junior classes in the Academy ; afterwards settled at Harleston, in Norfolk, but it is believed died young.

68. John Liddell, Moorhouse.

1762.

69. Thomas Matthews,\* D. Cockermouth.

Dismissed, conformed, and for many years tossed about from cure to cure : probably long since dead.

70. Matthew Nicholson,C. Liverpool.

A merchant in Liverpool ; a man of extensive information, judgment and taste. The present writer has been indebted to him for much valuable information respecting his relation, Mr. Seddon, and his brother-in-law, Dr. Clayton.

71. Samuel Haliday,C. Liverpool.

72. Brooke Smith,\*C. Birmingham.

Brother to No. 7. a man of considerable talents and good address ; principally concerned in the American trade ; had great losses during the war, but afterwards returned thither, and died about 1787.

73. Joseph Lawton Siddall,D. Dean Row.

Settled at Chorley, where he continued a good many years. Now resides near Stockport ; but preaches occasionally.

74. William Stuart,D. Dublin, went to trade.

75. Thomas Whitehead,\* D. Preston.

After three years went to Cambridge : was several years vicar of Preston.

76. William Bancroft,\*C. Stockport.

Concerned in the silk mills at Stockport.

77. John Roe,\* Offerton.

A relation of Mrs. Seddon ; proprietor of large print fields, which his father had established at Chadkirk, near Stockport ; but the undertaking proved unfortunate.

1763.

78. John Bostock,\*M. Liverpool.

For several years an eminent

physician at Liverpool, and would probably have attained very high rank in his profession, had not an inflammation in the bowels carried him off about 1774.—The father of the present Dr. Bostock.

79. Thomas Steirs, C. Liverpool.

80. Thomas Lowndes, C. Liverpool.

81. James Carnegy,\* Edinburgh.

Afterwards Sir James Carnegy, of Southesk, died at Lisbon, 1778.

82. Snowden White,\* M. Derby.

A physician of considerable eminence at Nottingham; a man of enlarged and liberal principles, and of great ardour in the maintenance of them. A staunch friend to civil and religious liberty, and to a full and effectual reform of parliament; and in this cause the intimate friend and coadjutor of George Walker, Major Cartwright, &c. Having ruptured a blood-vessel in the lungs, he went into Devonshire, and died at Dawlish, about 1795.

83. Sir James Ibbetson,\* Leeds.

A young Yorkshire baronet. Dr. Benjamin Dawson (No. 46, of Dr. Rotheram's pupils, see Vol. V. p. 325.) accompanied him as his private tutor, and, during his residence, added much to the value of the Literary Society, in which the academy was already so rich. Sir James removed from Warrington to Cambridge, and afterwards chiefly resided on his estate at Denton Hall, near Otley, where his son Henry now resides.

84. William Shaw, C. Preston?

85. Joseph Shaw, C. Ditto?

86. John Kennedy, Isle of Man?

87. Ralph Harrison,\* D. Chapel-le-Frith.

Settled at Shrewsbury 1768, removed to Manchester 1771, died Nov. 24, 1810. Of Mr. Harrison a pretty full account was given in the Obituary of the Monthly Repository, Vol. V. p. 601; a still fuller is prefixed to his excellent posthumous sermons, lately published, which, with the striking characteristic parallel between him and his colleague Dr. Barnes, given by Mr. Holland in the funeral sermon, with which that volume concludes, will render unnecessary any further attempt to display his ability as a preacher, his excellence as a schoolmaster, or his worth as a man.

88. John Bowers, Newcastle-under line?

1764.

89. Thomas Barnes,\* Warrington.

Settled at Cockey Moor 1768, removed to Manchester 1779, died June 28, 1810. Of Dr. Barnes also, who entered the academy so very short a time after, and, having been for many years his colleague, died but a few months before, Mr. Harrison, any enlargement in this place is rendered unnecessary by Mr. Besley's full account, inserted in the Monthly Repository, Vol. V. p. 408, and by Mr. Yates's excellent funeral sermon, reviewed in the same Vol. p. 563.

90. E. Jones Kendall, C. Liverpool.

Did this gentleman publish a Pocket Encyclopedia? and is he not still living in London?

91. Joshua Shore,\* Norton, died young.

92. John Milnes,\* C. Wakefield. Succeeded his father (John Milnes, Esq. one of the first

merchants in the West Riding of Yorkshire, and perhaps the greatest contributor to the present extent and importance of the Yorkshire trade) in his extensive mercantile connections, and in the possession of a large fortune; which, by a strange series of eccentricities he contrived to get rid of before his death about 1806.

93. John Hodson, \*C. Manchester.

94. John Hart, \*C. Warrington. A merchant in Warrington.

95. Jonathan Lees, C. Manchester?

96. Robert Lees, C. ditto?

97. Robert Hibbert, C. ditto. Resided a long time in the West Indies: now lives at Birtles, Cheshire.

98. Samuel Hibbert, \*C. Manchester.

A merchant in Manchester many years.

99. Edmund Ogden, \*C. Liverpool.

Resided many years in Devonshire.

100. Joseph Robinson, C. Manchester.

Settled in Hull, where he took the name of Pease, on inheriting the property of a relation, and has for many years been an eminent banker.

101. William Ledgley, Bristol?

102. Richard Dixon, \*C. Manchester.

103. John Tonge, Bristol?

104. William Ockenhall, Namptwich?

105. Richard Taylor, C. Manchester.

Went to reside at a country seat in Wales.

106. Robert Dakinfield, \*M. Manchester.

Surgeon to the 2d troop of Horse Guards.

1765.

107. Milnes Rayner, \*C. Leeds. A merchant in Leeds; a clever and highly estimable man, died August 1792.

108. Ralph Eddowes, C. Chester.

This intrepid friend to liberty and independence resided in his native city, where he carried on an extensive commerce, till about the year 1793, when, after having, at great expence and trouble, asserted the privileges of his fellow citizens, with a spirit which obtained for him the high eulogium of Mr. Fox, he removed to Philadelphia, with his large family, in 1793. He has been eminently instrumental in promoting the spread of free inquiry in matters of religion among his adopted countrymen, and may indeed be said to be at the head of the Unitarian congregation in Philadelphia; and of Unitarianism in America.

109. Edward Wright, Norton?

110. Thomas Bradbury, Saddleworth?

111. Nicholson Lightbody, \*C. Glasgow.

A merchant in Liverpool?

112. James Bayley, C. Manchester.

A Merchant in Manchester.

113. William Turner, Preston?

114. Philip Meadows Martineau, M. Norwich.

An eminent surgeon in Norwich. A curious case of dropsy is inserted by him in the Phil. Trans. for 1784.

115. William Lisle, Upwey, Dorsets?

116. Samuel Crompton, C. Derby.

A very eminent banker at Derby and York. He bought a large estate near Thirsk, where he built a fine house called Wood End. He died Oct. 1810.

117. John Wadsworth, M. Sheffield.

Son of the Rev. Field Sylvester Wadsworth, a highly respected dissenting minister at Sheffield, who died while he was young. From Warrington he removed to Edinburgh, where, having passed through the usual course of medical education, (it is not certain, but probably) he graduated, and came to settle as a physician in his native town; he died in April, 1785.

118. John Prior Estlin, D. Ilmington.

This estimable scholar and divine was originally intended for a clergyman, most of his connections having been members of the established church; but a short residence at Warrington soon altered his views, and he determined to take up his lot with the non-conformists. He continued a student five years and a half, and in February, 1771, settled at Lewin's Mead, Bristol, as assistant to the Rev. Thomas Wright. On Mr. Wright's resignation, and his being called to the pastoral office in 1778, he was ordained. His part of the service, the whole of which was published, was much admired for its elegance, and for the manly frankness of spirit which it breathes. A similar spirit appears to have dictated the sermon he preached on the "Causes of the Inefficacy of Public Instruction," at the ordination of his, alas! too short-lived friend and neighbour, the Rev. D. B. Jardine, of Bath; two volumes of whose

excellent sermons he had the melancholy office of preparing for the public, and prefixing to them a short memoir of their lamented author. His other publications are, "Evidences of Revealed Religion, and particularly Christianity, with reference to a pamphlet, called, *The Age of Reason*," of which Dr. Priestley, in his answer to the same fallacious work, speaks in the highest terms, and considers himself honoured by having had a share in the author's education. "The Nature and Causes of Atheism," to which are annexed some very judicious remarks on Dupuis' *Origine de tous les Cultes*. "An Apology for the Sabbath," with reference to the controversies started by Wakefield and Evanson, though not a direct answer to either. "The Union of Wisdom and Integrity recommended," in a discourse to the West of England Unitarian Society. A Fast Day Prayer, published in connection with a sermon, by his colleague, the Rev. John Rowe. A volume of sermons, in which several of the above articles are included. Lastly, "Discourses on Universal Restitution," of which, being *ad huc sub judice*, it might perhaps be premature to give the opinion which the heart, at least, would dictate; for, surely, whatever may become of the argument of the book, one can hardly fail to love the author.†

† May it be permitted to suggest to him, that he has not noticed among universalists George Walker (see an excellent note in his sermon on the Rich Man, Vol. I. p. 397.) Petitpierre, Purves of Edinburgh; Winchester, Vidler, Wright, and that whole class of modern Universalists: he might have added his own excellent tutor, Dr.

119. John Nesbitt, Edinburgh? 131. Richard Kinshurst, Os-  
120. Richard Heywood,\*C. Li- westry?  
verpool.  
Eldest son of Arthur Heywood, Esq. treasurer to the academy, and for many years an eminent merchant and banker in his native town.

121. Benjamin Heywood, C. Liverpool.  
Brother to the above; principal partner in the great house of Milnes and Heywoods, Wakefield; and a trustee of Lady Hewley's Fund.

122. William Hare, C. Cork.  
For many years very largely concerned in the victualling trade at Cork. Now Lord Ennismore.

123. Thomas Hodgson, Manchester?  
124. Thomas Hodgson, Wigan?  
125. Johnson Woodcock,\*C. Warrington.  
A merchant in Warrington.

126. Hatton Turner, C. Warrington.  
A merchant in London.

127. James Gildart, C. Liverpool?  
128. John Stuart, Birmingham?  
1766.  
129. John Leigh, St. Helens?  
130. Francis Broadhurst,\*C. Mansfield.

131. Richard Kinshurst, Os-  
westry?  
132. John Kenyon, Manchester?  
133. John Lister, Halifax?  
134. William Hall,\* Newcastle.  
135. — Lovett, Shrewsbury?  
136. Samuel Clegg,\*C. Rochdale  
137. Francis Blackburne, Rich-  
mond.  
Eldest son of Archdeacon Blackburne; from Warrington he removed to Cambridge; and is now the highly respectable vicar of Brignall, near Rokeby, Yorkshire. [The father of Mrs. Freud.]  
138. Benj. Blackburne, Nor-  
wich?  
139. Benjamin Vaughan, Lon-  
don.  
Eldest son of the patriotic and worthy Samuel Vaughan Esq. an eminent West India merchant in London. After six years residence at Warrington, he removed to Cambridge; and, it is believed, studied the law. He was engaged in the treaty of peace with France under Lord Shelburne's administration. He was for some time a member of parliament. For nearly twenty years past he has resided in America.  
140. William Vaughan, C. Lon-  
don.  
Succeeded his father, and is now an eminent merchant in Mincing Lane, London.  
141. Robert Gore,\*D. Liverpool.  
Settled at Manchester as successor to Mr. Seddon, and colleague with Mr. Mottershead. The services at his ordination were the same as those at that of Mr. Philip Taylor (No. 62); excepting his own part in it, which was on the whole spirited and manly; but of that part of it which reflected on his old friend and tutor, Dr. Priestley, it is believed that

*In vicum veidentem thus et odores?*

Aikin. May the present writer be allowed to add an "Essay on the Duration of Future Punishment," in reply to Mr. Wakefield's note on Matt. xxi. 46, in the Christian Miscellany, p. 148, which he presumes to think if Dr. Estlin had seen, he would have been at no loss to explain what our Lord says of the case of Judas.—N. B. May it not be worth while to inquire whether any copies remain of that ill-fated publication (edited by B. Kingsbury, and published for C. Stalker, 1792), or whether the whole impression has not silently stolen

*In vicum veidentem thus et odores?*

he was afterwards much ashamed. He was a good scholar, a correct and elegant composer, and his delivery was perhaps as near perfection as any English preacher has ever attained. He died in 1779, and was succeeded by Dr. Barnes.

142. W. J. Glanville, C. London.

Went to the West Indies; and was many years agent for Barba. does.

143. James Cappe, C. Birmingham.

Went to the East Indies, became a colonel in the Company's service, and published "Travels by land from the East Indies into Europe."

1767.

144. Thomas Holland, Burton?

145. William Clapham, Skip-  
qn?

146. John Lawrence,\* Jamaica.

147. James Lawrence, ditto.

148. — Paterson, Londonderry.

149. Rochemont Barbauld, D. London.

Of this amiable person so excellent a memoir has already graced the pages of the Monthly Repository, Vol. III. p. 706, that it would be presumption to attempt any addition to, or correction of it.

150. Henry Beaufoy, London.

This gentleman's father was a member of the society of friends, but he was desirous to obtain for his son the advantage of a good education, without regard to the religious profession of his instructors. Accordingly, after the common school education, he sent him in 1765 to the academy at Hoxton, under the tuition of Drs.

Savage, Kippis, and Rees; and, after two years, removed him to Warrington, where he staid three years. During, or shortly after, his residence here, his father published an academical oration of his son's, with which he had been much pleased. Whether he joined his father in the superintendance of his extensive concerns, the writer knows not; but thinks it not unlikely, as he shewed great knowledge of the art of making wines, &c. in a speech in the house on the adulteration of foreign wines. He became member for Minehead about 1780, and afterwards came in for Yarmouth, in two successive parliaments. He was chosen by the Dissenters to advocate the repeal of the Corporation and Test Acts, which he did with great ability in 1787, and again in 1789, and though probably a little mortified at having it taken out of his hands the next year, and committed to Mr. Fox, yet he, with a very good grace, seconded Mr. Fox's motion in a way highly creditable to himself. The writer has no mode of tracing much further the steps either of his public or private life. He was thought to suffer much chagrin from the sarcastic and contumacious way in which he was cross-examined by Mr. Horne Tooke, at the trial of the latter for high treason; which, operating unfavourably on the very bad state of health in which he was at the time, was suspected to have hastened his death, in May 1795. But this might be only fancy.—Mr. Beaufoy was a man of general literature; and a F. R. S.

*To be continued.*

## MISCELLANEOUS COMMUNICATIONS.

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### *The Suggestion of Instantaneous Thoughts accounted for upon Natural Principles.*

(Delivered at the Academy, at Daventry, October, 1778.) By the late Rev. Benjamin Davis, of Evesham.

There are many mysteries relating to the human mind whicht always have been, and probably, in the present state of imperfection, ever will remain, inexplicable; among these might be classed its nature and the particular manner of its operation.

We can only in general, by consulting our consciousness, know that there is a power lodged within us capable of reflection and improvement, and by attention, we can observe the rules by which its ordinary functions are performed; but by what necessity the mind submits to any laws for the production of thoughts we are at a loss to conceive.

Considering these as matters of speculation, the chief advantage resulting from the study of these general rules, though we may be utterly ignorant of their essential tendency, is, that they may throw light upon some subjects that have a relation to them. We know that in general by closely attending to any subject we advance step by step from one thought to another, and that the preceding suggests the following: thus are our minds exercised in a continual succession of ideas. At these times there is either a natural or a forced connection between them; i. e. either inherent in the things themselves and justly apprehended

by the mind, or arbitrarily imposed by mistake, and subsisting merely in our own perceptions. And again, if any thing intervenes and makes a sensible impression it will sometimes put a stop to the former train of ideas and introduce new ones into their room, or awaken our minds when at rest to activity and reflection. These are the common rules by which the operation of the mind is conducted, and these are the principles by which we may trace most of our thoughts to their first spring.

But there seems to be an exceptionable phenomenon which cannot easily be accounted for this way; for when the attention is relaxed, or entirely lost, other thoughts, quite foreign to the subject that had been under consideration, will intrude and leave us ignorant of the cause that could have so unseasonably excited them.

They need no further definition, for even the most studious and close thinker is not an entire stranger to them; but if they frequently recur they are certain signs of an uncultivated, careless, and irregular mind. It is the peculiarity of these to be instantaneous, seemingly unconnected, and often uncommon. And if together with these qualities they contain a noble sentiment of piety, they are sometimes taken for supernatural suggestions; but if they can be tolerably well accounted for another way, there will be no need of having recourse to this supposition. Perhaps the nature of the subject will not admit of a

strict demonstration, and it is to immediate step from the one to be hoped that, considering its nature, allowance will be made for what may have the appearance of wildness and extravagance. No. thing further can be attempted than to mention what has the greatest probability on its side.

Those thoughts are now then to be accounted for which enter the mind instantaneously and imperceptibly, and whose connection with other ideas cannot be traced. These, as it is evident, will likewise include sublime and uncommon thoughts which occur in a regular course of reflection, but which greatly excel those that commonly offer themselves on these occasions.—These sentiments, so unaccountably produced, must be of one or other of these two kinds; either old ideas revived or new ones suggested. But by the former is not meant those that had been the subject of late meditation, nor those that have often employed the thought, nor those that we were sensible at the time were gained by recollection; because then they may easily be accounted for upon the common principles of memory, whatever these are. Again, the second kind of ideas, that is, the suggestion of original ones, will be considered and shewn to be so far allied to the first as to be distantly suggested by them.—But before we come to discuss either of these two cases distinctly, we may first make some previous observations upon the various means by which thoughts in general may instantaneously engage the attention, and break in upon the connection of our ideas, or sublime thoughts suggested, which are plainly connected with the subject, but the

other not discernible. And then for the clearing of the difficulty before us there will be only a little more necessary than an application of these observations. It is well known that there is a most wonderful connection between the body and mind, and that they have a correspondent influence over one another: but of either cases, that of the body over the mind is by far the greatest. We observe, that it is to external objects that we are originally indebted for most of our ideas; the impressions which they make on the organs of sense, are in some unknown manner conveyed to the soul. It is pretty evident that they become the means of suggesting a far greater number of ideas than those which relate to their peculiar and known properties: to assist the clearness of our conceptions we may have often compared our sentiments with the qualities of a visible object; now this object when it next presents itself before us, will naturally recal to the memory the thought which had been compared with it. But it is enough to the present purpose that it is fact. We should further take notice of the different state of the animal spirits at different times: when they move slow thoughts will occur with greater regularity, but with more dulness and less originality; but when they are warm and lively, ideas will flow in a more rapid succession; if the attention can be preserved these seasons are peculiarly favourable to study, but if it is abated, or not fixed on any thing in particular, what can be more natural than that it should wander from object to object. From the frame

of the mind at these times an unbounded field will be left for a roving imagination. Yet then our ideas may succeed in a regular train, though on account of the rapid transition from one to another their connection may be rendered imperceptible.

Here might be pointed out the vast variety of degrees, with respect to these particulars, which may take place at different times. As for instance, an object may have a greater or lesser number of thoughts associated with it, and it may have a greater aptitude at one time arising from the present circumstances and disposition of the mind to inspire a particular kind of ideas than at any other period. It is evident, therefore, that to the vast variety of objects with which we are surrounded, to the many avenues by means of the organs of sense through which the soul derives its knowledge of them, and associates foreign ideas with them, and to the state of the animal spirits, together with the innumerable combinations (with respect to kind in most, and to degree in all of them) they form among themselves, we may in general ascribe the uncommonness and instantaneousness of some of our thoughts.

By the assistance of these observations perhaps it may not be difficult to account upon natural principles for the extraordinary thoughts in question, whether they be the revival of old, or the suggestion of original, ideas. A thought long dead and forgotten may be revived by some of the forementioned circumstances, especially if it has at any time greatly affected us, and been the source of an excessive degree of pleasure or pain.

But the revival of it may be accounted for, let it be of any kind whatever. For besides the principles laid down above there is another circumstance which is peculiarly adapted to recall former ideas suddenly into the mind. From the instantaneity of some of them there seems to be a wonderful kind of contiguity between one idea and another. As when one immediately succeeds the other where we cannot perceive the most distant connection. But this seems to be the case; there may be something in what now is, or lately has been, under consideration, perfectly the same with what has occurred in a train of ideas on a former occasion, when reflecting on a different subject; this single thought may insensibly call to the mind all that passed in it at that particular time. Or, again, the subject of our past and present reflections may be in all respects perfectly different, but there may be something in our circumstances exactly alike; and this similarity of circumstances may, and sometimes certainly does, revive the former subject, however dissimilar to the present. This we may know to be sometimes the case by experience.

The second kind of thoughts are those which are apparently more original and striking. These may partly proceed from the first source, and partly from an extraordinary state of the mind, including the various combinations of the forementioned cases. All these taken together may be sufficient to account for every thought of the kind. The principal appearance of its novelty may arise from the improvements it may have received from accidental circumstances.

And to this purpose likewise we may observe, that the motion and exercise of the mind is wonderfully quick, and that for this reason some uncommon relation may be perceived, and a new thought formed, in an almost imperceptible instant of time.

But, not to enlarge; in the last place, this opinion is not rested on mere supposition, but on a foundation more rational and satisfactory, and which might be enlarged upon if time would admit, and applied to civil and religious cases: for these suggestions when examined will be found to have the same cast with that way of thinking, which by frequent custom is become habitual to the mind, which shews, with as much certainty as we can reasonably expect, that they do, in a distant and almost imperceptible manner, depend on former ideas, and owe their sudden revival and apparent originality to a combination of secret but natural causes.

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*An Address, in Behalf of the Protestant Dissenters, to the Members of the Established Church.*

By the late Edward Jeffries, Esq.\*

Though it might reasonably be supposed that the principles of a large body of people, living in the midst of you, and connected with you by all the ties of society, should be sufficiently known; yet some outrages which have lately been committed, too clearly prove the existence of very mistaken ideas concerning them, so as to make an explicit statement necessary of their general sentiments

respecting those points in which the public are interested.

It is not, indeed, expected, that such a statement will tend to conciliate towards them the minds of those, who, from rooted prejudices, or personal interests, condemn all opinions different from their own. To such this address is not directed, though it is hoped that their animosity may be softened by a return of good offices.

But to those, who, with the name of Englishmen, inherit that attachment to the principles of free and equal government, which is its fairest boast, and who, with the profession of Christianity, have adopted that love of truth and regard to the rights of conscience, which are its noblest distinctions, it is presumed that a summary of their public principles as Protestant Dissenters, may with confidence be presented; in the hope that they will recognise herein a sufficient agreement with their own for a foundation of reciprocal esteem and good-will.

With respect to the circumstance from which the Dissenters receive their appellation, it is similar to that which distinguishes those who dissent from the church of Rome, who are called Protestants: those who dissent from the Church of England, being called Protestant Dissenters. If the former can be justified, so also may the latter; for, though they differ in degree, yet, so far as restrictions and penalties are inflicted, it must be admitted that the case bears a resemblance.

Their dissent does not arise from combination, but is personal, conscientious and fundamental to Protestantism, for it consists in an aversion to all penalties and re-

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\* See our Obituary, p. 246.

strictions on account of religious opinions ; and, as they feel that a difference in modes of faith and worship is no proper cause of enmity to any, so they expect the same liberality from others.

Concerning their opinions relative to government in general, and the British constitution in particular, they are in strict conformity to those principles which directed the Revolution in 1688, and which conducted to fix the Brunswick family on the throne, whose welfare is prayed for in all their congregations as regularly as in the established churches : and they may challenge any instance of variation of conduct since that time. They may further boast, that in the memorable transactions of 1715, 1745, 1780, and 1791, no dissenters were accused of having any concern.

They adhere with full assent to that fundamental maxim, that the proper end of government is the good of the many, and not the emolument of the few. They cheerfully admit, that the form of government by King, Lords and Commons is excellent in itself ; and they affirm that it is cordially approved by dissenters at large, as well as by members of the establishment, whatever may be suggested to the contrary ; individuals being responsible for themselves on both sides.

For these reasons, far from meditating any thing hostile against the **CONSTITUTION**, they are ready to hazard their lives and fortunes in its defence : and as to their seeking to promote a republican form of government, they utterly disclaim and renounce it. Equally do they disclaim every wish to introduce the Scotch, or

Presbyterian, instead of the English, or Episcopalian, form of worship. Their only wish is, that the present Constitution should be secured upon its own genuine principles ; though, for promoting this end, they have no plans peculiar to themselves. With regard to their private interests, they are intimately connected with the public at large : for their stake in the public prosperity is, in proportion, as great or greater than that of any other class, as being more generally engaged in commerce and manufactures.

As to the question concerning the expediency of religious establishments in general, their opinions are not uniform : but in this they all agree that the main purpose of any religious establishment should only be the promoting of good morals, leaving every one at liberty to adopt that mode of worship which he likes best. Whence, then, can arise this groundless and strange alarm, that they are dangerous to church and state ? It will be truly idle to urge the conduct of their predecessors, known by the name of Puritans, as it does not concern them at this day ; though if a reference to former times be admitted on one side, it ought also on the other, and, in this case, nothing will be lost by the comparison.

It may now be asked, if they do not meditate any change in church or state, what is it that they want ?—The answer is easy and obvious : their only aim, as Protestant Dissenters, is to be put on a footing with their fellow-subjects, by removing the **Test Laws**, which they consider as a reproach to the nation, and an

injury to themselves, though very little, if any thing, in point of emolument, but rather in rank and character. Against this it may be urged, that this will give them too much power, by filling places of profit and trust. But this by no means follows; because no one could hold an office without being appointed to it; and, if chosen by his fellow citizens into a corporation (which, considering the difference in numbers, would not often happen), whether any evil would result from this, let those judge who are best acquainted with the state of many corporations.

Such being the opinions and principles that belong to the general character of Protestant Dissenters, they claim a right to be believed; though if facts or solid arguments can be produced to the contrary, let them have their full force;—but to suppose cases that do not exist, and draw unfavourable conclusions from them, is illiberal and unjust.

It now rests with the people of England to judge whether the Protestant Dissenters deserve to be the objects of their suspicion; and whether it is not for their mutual interest to live in peace and harmony with each other.

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*The Joy of the Righteous Increased by the final Restoration of the Wicked.*

SIR,

The descendants of Adam are so far social beings, they are connected together by so many ties and sympathies, that a man must be extremely thoughtless, or greatly depraved, before he can regard the welfare of his fellow

creatures with perfect indifference, much more before he can contemplate the utter destruction, or endless torment, of any of them with complacency. In proportion as he becomes deeply considerate, and truly good, their sufferings will excite in him painful emotions, and their happiness increase his joy.

If in the present state, in which love to mankind is diminished, and its operation interrupted, by so many prejudices, local interests, and false notions; if while the best of men are subject to so many mistakes and weaknesses, and conscious of feelings which are inconsistent with pure benevolence; no good man can remain unaffected with the distresses of others, nor feel uninterested in their happiness; what must be the case in a future life, when the righteous, freed from the infirmities which now encompass them, shall walk in the effulgence of heavenly light, continually breathe the atmosphere of perfect love, and lose sight of every merely local interest in the pursuit of the greatest universal good, or rather find every individual interest secured in the happiness of the whole rational creation?—Surely in that blessed and happy state, when the Christian, who is now but an infant in benevolence, shall have attained his full stature, when the embryo of goodness shall have unfolded and ripened to maturity, he must feel a far deeper interest in the welfare of his fellow creatures, their miseries must affect him more tenderly, should he know them to continue miserable, than in this life. Even now, the truly good man could not without pain see the greatest criminal tortured to

death; the sufferings of the unhappy victim would excite his pity and sympathy; while viewing his agonies, he would think more of the wretched sufferer as a man, a brother in nature, than as a culprit whose vices and crimes had brought him to such a fearful doom, and lament that some other method of preventing injuries to society could not be found. Is it possible that such a person should, in a state of far greater moral perfection, be so entirely divested of sympathizing goodness and generous pity, the brightest glory of his character, the best ornament of our nature, as to be capable of knowing that millions of his fellow creatures, perhaps some who were very near and dear to him in this world, are consigned to eternal flames, must be endlessly sinking deeper and deeper in misery, or that their indescribable sufferings will only terminate at some unknown period with their existence, without feeling any concern, any painful emotion. How can the righteous hereafter view with entire delight, with unmixed pleasure, the Being whom they have supposed to be infinitely good and merciful, the gracious Father of all, if they can see in him nothing but vindictiveness, unrelenting vengeance, towards no inconsiderable part of his rational offspring on account of the offences of a few years, if they be forced to believe that he will always keep them alive in torment, or torment them till his vengeance is exhausted, and then blot them out of being? Would the mansions of the just be seats of perfect bliss, if erected over dungeons of despair, frightful abodes of unceasing blasphemy and endless torture?

Would not eternal groans from hell rather damp than raise the songs of heaven, lower the melody of the blessed to plaintive notes and sighs, rather than raise it to the highest pitch of celestial rapture?

If the repentance of one sinner can add to the pleasures of the already happy; if, as our Lord declared, there be joy in heaven when such an event takes place; if the happiness of the righteous hereafter be at all connected with benevolence and love; then must that happiness be increased by the recovery of the wicked from pollution and misery; the bringing of all sinners to repentance must fill heaven with unbounded joy; and the absolute fulness of joy of which the righteous are capable cannot be complete till the universal restoration has taken place.

I am, Sir,

Respectfully your's, &c.

AN OLD CORRESPONDENT.

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*Inquiries concerning Future Punishment.*

April 27, 1814.

SIR,

Among the important subjects discussed in your useful Repository, none has interested me more than that which relates to the final state of the millions of mankind who unhappily die in their sins. The doctrine of eternal torments has long appeared to me so unreasonable, so utterly irreconcileable with the character and perfections of God, and so completely destitute of plain scripture proof, when passages are fully examined, that I cannot think its truth in the least probable. Many considerations have led me to

think the doctrine of limited and that the assuring them to us stamps corrective punishment, issuing in the highest value on the death the restoration of the punished, and resurrection of our Saviour; likely to be true. Lately my attention has been excited afresh by the communications of your respondents who advocate the doctrine of endless destruction, to their consideration I beg leave to submit a few enquiries and difficulties, which if they can answer and solve to my satisfaction, I shall be disposed to take their side of the question.

1. Having been taught to think the wicked will remain insensible in the grave till the resurrection, I know not how to reconcile with the goodness and mercy of God to them, (and we are told, "He is good to all, and his tender mercies are over all his works,") the supposition that he will bring them from the silence of the tomb, to exist in misery and torment, for an indefinite period, and then endlessly destroy them. Conceiving that the righteous hereafter will be in such a confirmed state of moral purity, that no terrible examples can be necessary to keep them from sinning, I cannot discover of what use the punishment of the wicked can be to them. If their punishment issue in total loss of being, it appears to me it will be an infliction of useless suffering; and I know not how to believe that God, who is infinitely good, will inflict useless suffering on the most worthless of his creatures.

2. I have been taught to believe that the resurrection and future life are great blessings, that Jesus Christ is an unspeakable gift, because these blessings came by him, that they constitute an essential part of the gospel, and

3. I have understood your respondents, the destructionists, to assert that the proper punishment of sin is death, destruction, perdition, by which they mean utter loss of existence; but this appears to me clogged with difficulties. If total loss of existence be the punishment to be inflicted on sinners hereafter, how can there be any degrees in future punishment, which the scriptures seem clearly to teach there will be, and which it is perfectly reasonable there should be, as all are not equally guilty. Besides, if total loss of being be the punishment, why raise them from the dead at all? Why not let them remain in the dust when already there? Would not this answer the purpose as completely as raising them up to place them there again? It will not remove my difficulty for the destructionist to say, they will suffer in different degrees, in proportion to their crimes, first, and then be destroyed; because this appears to me to be changing the ground, and making the punishment to be something distinct from death, which was before said to be the punishment itself, and making death to be merely that in which the punishment will issue.

4. It does not appear to me to never were placed, will, so many materially affect the question whether the words death, destruction, &c. be taken literally or figuratively; what I wish your correspondents to do to satisfy me, is to prove that such words are connected with the future death or destruction of the wicked, in the New Testament, as necessarily teach that such death or destruction will be endless; for if the words will admit of a different construction, it appears to me, we ought always to give them that construction which will best agree with the divine character.

5. We are told, that death, the last enemy, shall be destroyed, 1 Cor. xv. 26. That a time will come when there shall be no more death, Rev. xxi. 4. Hence Universalists have argued, that, whether the second death be literal or figurative, it cannot be endless: that if the words of Paul be restricted to the first death, it will not be true that the destruction of it will be the destruction of the last enemy; as another, and a greater enemy, the second death, will remain: that it cannot be true that death is no more, so long as any remain under the power of it; as death is said to be in a house so long as a dead person remains in it: that death can be destroyed only by the universal prevalence of life. I am anxious to hear this argument of the universalists, which appears to me to have some weight, fairly answered.

6. I wish your correspondents who advocate the destruction scheme to inform me how far they extend it. Whether they suppose the heathen, both before and since the coming of Christ, before whom future rewards and punishments

of them as died in sin, be utterly destroyed, or placed in a remedial state, when raised from the dead. The same inquiry I request them to answer respecting the Jews who lived under the law, which did not threaten future punishment.

7. If eternal life is to be the portion only of those who believe, I wish them to say what is to be the future lot of the multitudes of those who have died in infancy, and were incapable of believing; because on that supposition eternal life cannot be their portion?

Should you think this paper worthy a place in your valuable Miscellany, and Mr. Marsom, or any other person who writes on the side of destruction, will attempt to answer the above inquiries and remove the above difficulties, I shall be thankful.

Sir, Yours, &c.

SENEX.

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*Mr. Marsom's Strictures on Dr. Estlin's Discourses.*

LETTER III.

High Holborn, June 30, 1813.

SIR,

In a former letter, in reply to the arguments of Dr. Estlin on the doctrine of Universal Restitution, we have seen that he relinquishes the idea of proving the doctrine from any express declarations of scripture, and rests the whole proof upon inferences, which he thinks may be fairly drawn from some passages of scripture, and from the attributes of God; together with the supposed fact, that "The end of punishment in the divine government is to reform." This the doctor considers as of the first importance in the controversy,

and as of itself decisive, if capable of being established, in support of the subject for which he contends. See p. 1, and p. 6, before referred to. In the preceding letter, the arguments he has adduced to prove this point, have been examined, and, I think, have been shewn to be altogether insufficient for the purpose.

We come now to examine the inferential evidence to which he appeals in support of the doctrine of Universal Restitution. We might here avail ourselves of the doctor's own concession, without going into an examination of the passages from which his inferences are drawn, as a full and complete refutation of a doctrine which has nothing to support it but mere inferential evidence. His words are (p. 56.), "Had this been a doctrine of revelation, it would have been, as it easily might have been, conveyed in unequivocal language." The doctor's criterion then by which we are to determine whether a doctrine be a doctrine of divine revelation or not, is, that every such doctrine must be conveyed in plain, clear "unequivocal language," and that doctrines not so conveyed, but which depend upon mere inference and reasoning from either texts of scripture, or from the attributes of God, are not doctrines of revelation. Let us then try the doctrine of the future restoration of the wicked by this criterion. The doctor acknowledges that that doctrine is not conveyed to us in "unequivocal language," or any express declaration of scripture, but is "taught by necessary inference," and he asks, (p. 136.)

"Is man always to be a being of one proposition? Is nothing to

be learned by reason or inference, when the mind becomes capable of pursuing a train of reasoning and of drawing inferences?" Upon the doctor's own statement then, the conclusion is inevitable, that the doctrine for which he contends is not a doctrine of revelation. This argument, however, is adduced by the doctor in order to refute the doctrine of endless torment, but every one will see that if it be conclusive in the one case it must be equally so in the other.

The doctor asks, "Is nothing to be learned by reason or inference?" Yes, very much; every corrupt doctrine, which has disgraced Christianity, has been learned in this way, and supported by the same mode of reasoning; and what is worse has been imposed upon mankind (as the Doctor would impose the doctrine of Universal Restitution upon us) as divine truth.

In the same page the Doctor plainly intimates, that he does not consider the doctrine of Universal Restitution to be a doctrine of revelation contained in the scriptures; but that the revelation of it was reserved to a period in the divine dispensations, subsequent to the third and fourth centuries, when the corruptions of Christianity began to prevail. His words are, "I can conceive of no doctrine so likely to eradicate all these corruptions, and to restore the gospel to its original purity, as that of Universal Restitution. It was probably therefore reserved for that particular period in the divine dispensation, when the human mind was capable of comprehending it, and when the belief of it would produce the most beneficial effects." If this was the

Doctor's conviction, that the revelation of this doctrine was reserved till some centuries after the scriptures were written, why, in proof of it, does he appeal to them? Why not rather inform us when, and by whom it was revealed, and by what evidences we are to be assured of his divine mission? The doctor having admitted two things, first, that the truth of a doctrine, if revealed, depends not upon inference; but must be "conveyed in unequivocal language;" and secondly, that the doctrine of Universal Restitution is not so conveyed; but does depend solely upon inference, and therefore not true: we might here close our examination of what he has advanced by way of inference to prove the contrary.

But not to avail ourselves of the Doctor's gross and palpable inconsistencies we shall proceed to inquire whether the texts he refers to warrant the inferences he draws from them. For this purpose the Doctor refers more than once to 1 Cor. xv. 22. In page 89 he says, "it was the exulting language of the apostle, 'as in Adam all die, even so in Christ shall all be made alive.' What! (he exclaims) made alive in order to be made miserable, and then destroyed for ever?" Again p. 160. "We cannot repeat it too often, 'as in Adam all die, even so in Christ shall all be made alive.'"

Now, in order to support the Doctor's inference from this passage, he must suppose that the death mentioned in it includes the second death, and that that death is to all mankind the effect of Adam's transgression, and not the punishment of their personal offences; or as the Calvinists ex-

press it, that by his transgression all mankind were exposed to the "wrath and curse of God, and to the pains of hell for ever;" for without the admission of this monstrous doctrine the premises will not warrant the conclusion which the Doctor draws from them, that is, the restoration of the wicked from the second death. That the apostle had no such idea when he penned these words, is very clear, for he is speaking of the universal resurrection of mankind, "For since by man," he says, "came death, by man came also the resurrection of the dead." How much more natural is Mr. Wakefield's inference from this passage, as quoted by the Doctor, p. 102. "It is very evident in my opinion," he says, "from the whole tenour of the sacred writings, that if Christ had not lived and died, all his brethren of mankind would have been annihilated, would have returned to that dust whence they were taken, without any prospect of recovery, for, 'as in Adam all die, so in Christ will all be made alive.'"

Another passage from which the Doctor infers the final restoration of the wicked, is the 54th and following verses of the same chapter, p. 123. "Then shall be brought to pass the saying that is written, death is swallowed up in victory," and so on. *Then* will be brought to pass the saying that is written, *when* will this be? The doctor answers, it will be "when Christ will deliver the kingdom to God, even the Father," that is according to him, when Christ, having restored all the wicked from the second death, shall reign no more; but does the apostle say any thing like this?

Far from it. He says, v. 52, that it will be when "The trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed; for this corruptible" (he adds) "must put on incorruption, and this mortal must put on immortality," and when this has taken place, "Then will be brought to pass the saying that is written, Death is swallowed up in victory." But will the Doctor contend that the righteous dead will not be raised, nor those that are alive changed, till after the general judgment and final restoration of the wicked from the punishment of the second death? This will not be contended. It therefore follows, that what is here said can have no relation to the second death, or to the restoration of the wicked from that punishment. This passage therefore will not warrant the inference that is attempted to be drawn from it. Besides the resurrection to immortality here mentioned, cannot refer to the wicked, because, as the Doctor expressly tells us, after this they will die again, "their punishment will terminate in death."

Another passage from which the Doctor infers the doctrine of Universal Restoration, is the 36th verse of the same chapter. "Thou fool, that which thou sowest is not quickened except it die." His argument, p. 171, is as follows "Being assured by revelation of a future state, the whole analogy of nature; the changes that insects undergo; the necessity of rest or repose after labour, would lead us to infer, with a high degree of probability, that death, which is always in scripture represented as a sleep, was a natural

and necessary process from a mortal to an immortal, from a corruptible to an incorruptible state. The scripture more than intimates this. Besides the expression of St. Paul, 'Thou fool, that which thou sowest is not quickened except it die,' our Lord assures us, that the righteous, who are admitted into his kingdom, shall die no more: from which we may conclude, that the wicked will die again."

The whole of this argument rests upon a false and erroneous supposition, i. e. that there is something in the constitution of man, some natural and inherent principle, like that in the seed sown in the ground, which when he dies will necessarily tend to, and produce a revivification: and that death is a natural and necessary process from mortality to immortality; from which he infers, that by the same natural process, the second death as well as the first, will terminate in a resurrection. But it is not true that there is any such principle in man; that his resurrection will be effected by any natural cause; but on the contrary, that it will be brought about by the mighty power of God, according to that energy of his power which he wrought in Christ when he raised him from the dead.

But the Doctor says, "Death is represented as a sleep." So it is, and so the apostle represents it in this chapter, in a supposed case, in which, according to his reasoning, it would be annihilation; an eternal sleep. "If Christ be not raised," he says, "then they also which are fallen asleep in Christ are perished," they are lost for ever, for if there is no

resurrection there will be no future state of existence. And this will serve to explain the meaning of the word *perish* in the New Testament, when applied to the future punishment of men, they will die, and exist no more.

Besides if death is a natural and necessary process from mortality to immortality, as the Doctor tells us, then the wicked will, in the resurrection, be put in possession of immortality; and yet the Doctor concludes, from its being said that the righteous shall die no more, that the wicked will die again; so that even immortality, with the Doctor, is no security from death. This is, I confess to me, a new and a strange idea, that an immortal being should be subject to death, yet strange and absurd as it may appear, the Doctor positively asserts, p. 14. "That as the necessary process in the change from mortal to immortality the wicked experience it a second time." But enough has been said to shew that the Doctor's inference from this passage is not warranted by the premises, and therefore proves nothing.

These are the principal passages cited by the Doctor, and on which he lays the greatest stress, as affording a sufficient foundation for the inferences which he draws from them in support of the doctrine of Universal Restitution. They have been distinctly examined, and it must be left to the judgment of the reader to determine whether any such inference can be fairly drawn from them.

We come now to consider the arguments he makes use of in order to prove the doctrine by inferences drawn from the attributes of God. These inferences are but

few, they are so scattered through the work, and have so little appearance of argument that it is scarcely possible to lay hold of any thing that is of a tangible nature. We shall endeavour however, to select what appears to have in it the greatest plausibility.

And first, we shall begin with the attribute of *love*, this is considered by the Doctor as the principal attribute of the Divine Being, into which all the other attributes of that Being are to be resolved, and from which, if from any of the divine attributes, is to be inferred the final happiness of all mankind. "God is love," is the motto to all his discourses, and forms the chorus to almost every argument. It therefore deserves particular attention. This short proposition is only to be found in the first epistle of John. The connection in which it is introduced, and the use that is made of it by that writer, it will therefore be necessary to advert to. He is addressing himself to Christians, his beloved brethren, and urging upon them love one towards another from the consideration of the love of God to them. Chap. iii. 1. He says, "Beloved, behold what manner of love the Father hath bestowed upon us; that we should be called the sons of God." Chap. iv. 7, 8, he says, "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love." Again, ver. 16. "And we have known and believed the love that God hath to us. God is love." But the proposition, "God is love," in order to support the Doctor's inference must be disunited from

the connection in which it stands, considered as an independent proposition, and applied to persons to whom neither this, nor any other of the sacred writers ever apply it. The scriptures tell us that, "The Lord loveth the righteous;" but do they ever say, the Lord loveth the wicked? The Lord loveth all mankind? Or do they apply to them the proposition, God is love? Quite the reverse. They expressly say, "The foolish shall not stand in thy sight: thou (Lord) hatest all workers of iniquity." Again, "Every one that is proud in heart is an abomination to the Lord." And again, "The wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." Is there then any thing in the scriptures from which we can fairly infer the love of God to the wicked, and as a consequence, infer from it their final and everlasting happiness?

There is, it is true, one passage which says, that "God loved the world," that is all mankind. But how did he love them? So as to ensure the final happiness of all? No such thing. But he so loved the world as to insure everlasting life to the obedient, to those who comply with the condition therein expressed; but at the same time leaving the disobedient exposed to perdition, to the loss of everlasting life. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." How unfounded then is the inference of the final happiness of all men,

from God's love to the world, when the very passage in which it is expressed, necessarily supposes, that some of mankind will certainly perish.

But let us hear the Doctor. "Now," says he, p. 112, "the primary, the essential quality of God is love." Our God, says the apostle, is a consuming fire. This proposition is as absolute and as unlimited as the other, and we may as well apply the terms *primary* and *essential* to the one as to the other for any thing the scripture says to the contrary; it applies them to neither. God is a God of love; but God is also a God of vengeance. Is he both these to the same persons, and at the same period? He is the latter, as the connection informs us, to the adversaries, whom fiery indignation shall consume. He is the former to his beloved children, who love him, because he first loved them. The Doctor goes on, "Love, or benevolence, then, ought not to be considered as unconnected with his other attributes, but as the subject to which they all belong." Where did the Doctor learn all this? Is then vengeance, is fiery indignation, is wrath, is holiness, and is justice an ingredient of love?

The Doctor says, (ibid) "Justice, it ought never to be forgotten"—but surely, the truth of what follows ought to have been proved before he had made this assertion—"Justice," he says, "is goodness exercised in the capacity of a judge, or goodness regulated by wisdom in distributing rewards and punishments, so as to bring about the greatest sum of moral perfection and happiness. Now,"

he adds, "the infliction of pain, suffering, and finally death, without any view to the benefit of the sufferer, we should find it difficult to reconcile with justice." The difficulty arises from the Doctor's definition of justice, which never has been, and, I believe, cannot be proved to be a true one. It lies with him to prove that the infliction of death, can be for the benefit of the sufferer. A judge passes the sentence of death on an offender, the criminal may be satisfied that that sentence is just, that the judge has no ill will to him, that he is not deficient in goodness, and that his death may have some good moral effect; but it would be a difficult matter to convince him that it was goodness to himself, and for his own personal benefit; and to attempt to do so would be rather to insult than to administer consolation to him.

In p. 114, we have the conclusion of the preceding argument. "The scriptures, the Doctor says, address us as reasonable beings. They presume that we can apply a principle, or draw an inference; But if we will not reason from so clear a proposition, as God is love, I say no more than that we must lose the pleasure and advantage of that consequence which immediately follows from it, that, as he is all-powerful, and likewise infinitely wise, all his creatures will finally be made happy."

But let me ask, have the sacred writers ever made such an arrangement of these divine attributes in order to infer from them, that God being a God of love, his almighty power, under the direction of infinite wisdom, can only be exerted to make every individual

of his creatures finally happy? They certainly have not: nor have they any where drawn such a conclusion from the attributes of God under any arrangement whatever.

The power of God respecting the wicked is never connected with his love in the scriptures, nor is it ever represented as exercised for their happiness; but quite the reverse. God saith unto Pharaoh, for this purpose have I raised thee up, that I might show (not my love to thee and make thee happy, but that I might show) my power in thee, i. e. in thy destruction, and that my name might be declared throughout all the earth. The apostle, quoting these words, and from them vindicating the righteousness of God in the destruction he was about to bring on the Jewish nation, says, "What if God, willing to shew,—to shew what? His love? no, but to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted for destruction." And the same writer says, that the destruction of the wicked will be from, i. e. it will come from the presence of the Lord and from the glory of his power. But enough has been said to shew how unfounded the inference is, from God being said to be love, for the final happiness of all mankind.

Having examined the Doctor's inference from the love of God, it is hardly necessary to examine the conclusion he draws in support of his doctrine from his other attributes: for if this fails, in which his main strength lies, it is not to be supposed that the conclusion can be supported by any other of

those attributes. I shall, however, say a few words on the Doctor's inference from the attribute of *mercy*.

"*Mercy, surely,*" says he, p. 113, "is not displayed to those who suffer for ever, or to those who are destroyed for ever: and yet we are told that God is 'good to all,' and his 'tender mercies are over all his works.' Mercy is represented as his darling attribute, and perhaps no assertion occurs so frequently in the scripture as, 'his mercy endureth for ever.'"

Much as the divine mercy is celebrated in the scriptures, it is only as exercised towards those who love God and serve him. "The mercy of the Lord is from everlasting to everlasting upon them that fear him." "Shewing mercy," says God in the decalogue, "to thousands of them that love me and that keep my commandments;" but respecting the wicked, Isaiah says, chap. xxvii. 11. "It is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour."

The xxxvith Psalm is, throughout, a celebration of the mercy of God; But is it there celebrated as exercised to all mankind? Let us attend to a few of the passages. "O give thanks unto the Lord," says the Psalmist, "for he is good, for his mercy endureth for ever. To him that smote Egypt in their first born: for his mercy endureth for ever. To him which smote great kings: for his mercy endureth for ever: and slew famous kings: for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth

for ever: and Og, king of Bashan: for his mercy endureth for ever." Was there, in these instances, any exercise of mercy to Egypt in their first born, or to the great and famous kings whose destruction is celebrated in this song? Or were the judgments inflicted upon them for the benefit of the sufferers? The mercy here celebrated was not mercy to them, but to the children of Israel. How unfounded then, is the inference from the mercy of God, (which is never said, in relation to the wicked, to endure for ever,) to prove that they will be finally happy!

In the present state, which is not a state of retribution, but of discipline, "God is good to all, and his tender mercies are over all his works." He is so in the dispensations of his providence, and more especially in the revelation of his grace in the gospel, the design of which is to lead men to repentance; for "God is not willing that any should perish;" yet notwithstanding this, we read of some, who, despising the riches of his goodness, treasure up to themselves wrath, against the day of wrath, and revelation of the righteous judgment of God. The present goodness and mercy of God, therefore, will by no means warrant the conclusion that "all his creatures must be finally happy."

The inference, so much relied upon from the attributes of God, as affording sufficient proof of the doctrine of the final restoration of the wicked, would be equally strong to prove that they will not be subject to any punishment at all. This the Doctor felt, for he labours through the whole of his work to prove this, although, in

words, he frequently asserts the contrary. If the Doctor has succeeded in this point he has completely set aside every argument for the doctrine of Universal Restoration. Let us see then what he has done in this way.

First he attempts to do away the idea of future punishment by asserting that *κολασίς* does not mean punishment, but correction. This he asserts, not only without any attempt to prove it, but in opposition to that evidence which the New Testament furnishes, to prove the contrary, and which has been adduced.

In the next place he repeatedly affirms that the enemies of Christ, whom he will finally destroy, are not men, but symbolical personages. In p. 139, he says, "Through the whole of his (Marsom's) book, he supposes that the enemies of Christ, whom he will finally destroy, are not the symbolical personages, sin and death, but men." Now the Doctor well knows that the scriptures apply the term *destruction* to *men*, to men both in body and soul, and that they affirm that that will be the punishment of the wicked. Now punishment can only be inflicted on sentient beings, on proper persons; symbolical persons are incapable of it.

Having quoted Rev. xx. 10. p. 55, he says, "Now it is obvious to remark, that this text does not relate to human beings at all, but to the devil, by which word I cannot but understand the principle of evil personified. This symbolical person, with the beast and the false prophet, which are likewise symbolical persons, shall be tormented day and night for ever and ever." P. 81. he says,

"The devil is a personification of the principle of evil, and his angels a personification of the effects of evil, or its necessary attendants. Is it not then (he adds) more than hinted at, that sin, and death, and all their angels and associates are to be destroyed?" In p. 51, on Matt. xxv. 41, he says, "Fire prepared for the devil and his angels, suggests the idea, that into this fire the principle of evil, with his servants and messengers would be cast, probably, that sin and temptation would be here consumed." P. 62, he says, "This figurative fire—a purifying as well as a consuming fire—will purify the soul and consume the sin." In p. 151, speaking of the devil, he says, "The kingdom of this real, or fictitious being is the kingdom of error, of moral and natural evil, that is of sin and misery, and of death." In p. 160, speaking of the enemies that shall be put under Christ's feet, he asks, "What can these enemies be, but error, sin and misery?" In p. 121. We have the following gross misrepresentation of the language of scripture: "The last enemies," he says, "that are to be destroyed, are sin and death." Page 173. He says, "the punishment of the wicked is necessary to destroy—not themselves—but their sinful habits."

Although the Doctor so repeatedly asserts, that the devil, is a personification of evil, he has not made use of a single argument to prove the assertion. That the term *devil* is applied to human beings, both men and women, in the New Testament is beyond all dispute. Twice in the book of Esther, in the Septuagint version, *Haman* is called the *Jews' Devil*.

That it ever means any other than it “ does not in itself signify eternal, everlasting, or for ever. That human beings would be difficult to prove. Besides, symbolical persons, fictitious beings, and personifications, cannot be the subjects of punishment ; because they have no real existence. Sin, temptation, error, misery, moral and natural evil, sinful habits, &c. are all of them, abstractly considered, considered without relation to some agent or subject, mere non-entities, incapable of punishment : the same also may be said of death and hades. The Greek word rendered *to destroy* occurs three times in relation to death ; in one place it is rendered abolish, and so it ought to have been rendered in the other two ; it signifies to annul, to abolish, to make void, or of no effect. That the fire of hell will be a purifying fire to persons, but a consuming fire to sins, is affirmed, not only without evidence, but in direct opposition to all the plain declarations of the scriptures ; they affirm that it will consume the adversaries ; that God will render indignation and wrath, not upon

every sin, but upon every soul of man that doeth evil. The Son of man shall gather out of his kingdom all things that offend, and them who do iniquity ; and shall cast them into a furnace of fire. Such is the Doctor's account of the nature of future punishment, as referring to qualities, habits, non-entities, &c. and not to men, which is to make it no punishment at all, and consequently the final restitution of the wicked from it impossible, and the arguments in support of that doctrine entirely void.

With respect to the word *æternus*, Dr. Estlin affirms (p. 43.), that

The Doctor tells us, p. 44, that, “ The substantive (Æon) of which it, (Æonian, as he writes the words) is the adjective, signifies *life, age, period*, or in its most extended sense *dispensation*.”

And in p. 45, he says, “ That the sense of the adjective must be ascertained by the substantive, you may be as confident as that the meaning of the words daily, weekly, monthly, and yearly is fixed by that of the words day, week, month, year.” Take then the Doctor's rule, the proper adjectives formed from the substantives *life, age, period, dispensation*, must be *lively, aged, periodical*.

dispensational, and then the passages in Matthew and Thessalonians must be rendered, "These shall go away into lively punishment, or aged punishment, &c. they shall be punished with lively destruction, or aged destruction, &c."—The Dr. says, "If the substantive *Æon* signifies life, age, period, or dispensation, the adjective *Æonian* must signify *continuance* during the *life*," &c. But is it possible that *continuance* should be an adjective formed from either of those terms? Certainly not. The fact, however is, that *αἰών*, (*Æon*) is a compound of two Greeks words, literally, *always being*, which aptly expresses eternity, and the natural and necessary adjective formed from it is *Æonian*, everlasting, eternal. And although, the word may be used in a lax sense, and very erroneously applied by profane writers; yet that does not, nor can it alter the meaning of the word. Homer may improperly make use of it to express the *life* of a man, but it is never so used in the scriptures, nor will any one, I suppose, contend that life is a proper rendering of the word. When we use the words *eternal* and *for ever*, in a loose and improper sense, as we often do in common conversation, we never, for a moment, suppose that they do not convey the idea of endless duration.

But it is objected that the word everlasting is applied to Jewish institutions, and to the Jewish covenant which have come to an end, and that therefore the word in those cases cannot mean endless duration. Now, nothing is more clear than this, that the Jewish covenant was conditional,

and the writer to the Hebrews tells us, chap. viii. 7, 8, that it ceased, not because it was, in the terms of it, of limited duration; but because it was violated, because they continued not in it, and God regarded them not. His words are, "For if the first covenant had been *faultless*, then should no place have been found for the second;" that is, had the first covenant been obeyed and continued in, it would, according to the terms of it, have been perpetual, and would have superseded and rendered the second unnecessary. This is the plain obvious meaning of his words, and is confirmed by what follows: For finding fault with them, he saith, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah." The Jewish covenant therefore, and other Jewish institutions which are said to be everlasting, having ceased, is no proof that the word *Æonian* used in reference to them was meant to express a limited and not perpetual duration, because their duration depended upon the performance of those conditions which entered into their very nature. Compare 1 Sam. ii. 30.

The Doctor tells us, page 46, that "The original word (*Æon*) is often used in the plural number," and then with an air of triumph adds, "And surely it would be absurd to speak of *eternities*." And would it not be equally absurd so to render many other words which occur in a plural form in the original scriptures, which nevertheless must be understood in the singular number. So to render the word *Elohim*, for instance,

would be to make the scriptures a system of the grossest polytheism. Our translators have fallen into this absurdity in two instances, in the one they apply the word *Gods* to an *old man*, and in the other to a *calf*. See 1 Sam. xxviii. 13, 14. Exod. xxxii. 4. The words *face*, *life*, *Maker*, *Creator*, *husband*, are all in the original in the plural form; but who would therefore contend that they should be so rendered in the following instances: "The faces of God." "God breathed into his nostrils the breath of lives." "Thy makers are thine husbands." "Remember thy Creators," &c. This would be no less absurd than speaking of eternities; we therefore admit the absurdity, and contend, with Parkhurst, that the word, *Æon*, both in the singular and plural means eternity. It would be pleasing to examine all the passages the Doctor refers to on this subject, but it would swell this paper, which is already perhaps too long, to an enormous size. I therefore forbear, and here close my remarks on Dr. Estlin's Discourses. And subscribe myself,

Your constant reader,  
J. MARSH.

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### CHILLINGWORTH.

#### I.

##### *The Bible—The Bible only.*

Know then, Sir, that when I say the religion of Protestants is in prudence to be preferred before your's, as, on the one side, I do not understand by your religion, the doctrine of Bellarmine, or Baronius, or any other private man amongst you; nor the doctrine of the Sorbonne, or of the

Jesuits, or of the Dominicans, or of any other particular company among you, but that wherein you all agree, or profess to agree, The Doctrine of the Council of Trent: so accordingly, on the other side, by the religion of Protestants, I do not understand the doctrine of Luther, or Calvin, or Melancthon; nor the Confession of Augusta, or Geneva, nor the Catechism of Heidelberg, nor the Articles of the Church of England, no, nor the Harmony of Protestant Confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions; that is, the Bible. The Bible, I say, the Bible only, is the religion of Protestants! Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion: but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption. I, for my part, after a long, and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly, and with mine own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age, the church of one age against the church of another age. Traditional interpretations of scripture

are pretended ; but there are few or none to be found : No tradition but only of scripture can derive itself from the fountain, but may be plainly proved, either to have been brought in, in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of scripture only, for any considering man to build upon. This therefore, and this only, I have reason to believe : this I will profess, according to this I will live, and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me. Propose me any thing out of this book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this ; God hath said so, therefore it is true. In other things, I will take no man's liberty of judgment from him : neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian, I will love no man the less, for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured, that God does not, and therefore that men ought not, to require any more of any man than this, to believe the scripture to be God's word, to endeavour to find the true sense of it, and to live according to it. This is the religion which I have chosen after a long deliberation, and I am verily persuaded that I have chosen wisely, much more wisely than if I had guided myself according to your Church's authority.

## II.

*Choice of the Right Way.*

For my desire is to go the right way to *eternal happiness*. But whether this way lie on the right hand, or the left, or straight forward ; whether it be by following a living guide, or by seeking my direction in a book, or by hearkening to the secret whisper of some private spirit, to me it is indifferent. And he that is otherwise affected, and hath not a traveller's indifference, which Epictetus requires in all that would find the truth, but much desires, in respect of his ease, or pleasure, or profit, or advancement, or satisfaction of friends, or any human consideration, that one way should be true rather than another ; it is odds but he will take his desire that it should be so, for an assurance that it is so. But I for my part, unless I deceive myself, was, and still am so affected, as I have made profession, not willing, I confess, to take any thing upon trust, and to believe it without asking myself why ? No, nor able to command myself (were I never so willing) to follow, like a sheep, every shepherd that should take upon him to guide me ; or every flock that should chance to go before me : but most apt and most willing to be led by reason to any way, or from it, and always submitting all other reasons to this one, God hath said so, therefore it is true.

## III.

*Enemy to Error, Friend to the Erring.*

I undertook with a full resolution to be an adversary to your errors, but a friend and servant

to your person : and so much the more a friend to your person, by how much the severer and more rigid adversary I was to your errors.

## IV.

*"Socinians," not such from  
Worldly Motives.*

Again, how incredible is it, that you should believe that I forsook the profession of your religion, as not suiting with my desires and designs, which yet reconciles the enjoying of the pleasures and profits of sin here, with the hope of happiness hereafter, and proposes as great hope of temporal advancements to the capable servants of it, as any, nay, more than any religion in the world : and, instead of this, should chuse Socinianism, a doctrine, which, howsoever erroneous in explicating the mysteries of religion, and allowing greater liberty of opinion in speculative matters, than any other company of Christians doth, or they should do ; yet certainly, which you, I am sure, will pretend and maintain to explicate the laws of Christ with more rigour, and less indulgence and condescendence to the desires of flesh and blood than your doctrine doth : And, besides, such a doctrine, by which no man, in his right mind, can hope for any honour and preferment, either in this church or state, or any other.

## V.

*Innocence of Involuntary Mental Error.*

To the eighth, " How of disagreeing Protestants, both parts may hope for salvation, seeing some of them must needs err against

some truth testified by God ?" I answer, the most disagreeing Protestants that are, yet thus far agree ; 1. That those books of scripture, which were never doubted of in the church, are the undoubted word of God, and a perfect rule of faith. 2. That the sense of them, which God intended, whatsoever it is, is certainly true ; so that they believe implicitly even those very truths against which they err ; and, why an implicit faith in Christ and his word, should not suffice as well as an implicit faith in your Church, I have desired to be resolved by many of your side, but never could. 3. That they are to use their best endeavours to believe the scripture in the true sense, and to live according to it. This, if they perform (as I hope many on all sides do) truly and sincerely, it is impossible but that they should believe aright in all things necessary to salvation ; that is, in all those things which appertain to the covenant between God and man in Christ ; for so much is not only plainly, but frequently, contained in scripture. And believing aright touching the covenant, if they for their parts perform the condition required of them, which is sincere obedience, why should they not expect that God will perform his promise, and give them salvation ? For, as for other things which be without the covenant, and are therefore less necessary, if by reason of the seeming conflict which is oftentimes between scripture and reason, and authority on the one side ; and scripture, reason and authority on the other ; if by reason of the variety of tempers, abilities, educations, and unavoidable prejudices, whereby

men's understandings are variously plainly and clearly, what was his formed and fashioned, they do meaning in these words: I say embrace several opinions, whereof *plainly and clearly*: for he that some must be erroneous, to say, speaks obscurely and ambiguously, that God will damn them for such and no where declares himself errors, who are lovers of him, and plainly, sure he hath no reason lovers of truth, is to rob man of to be much offended if he be mistaken. When therefore you can his comfort, and God of his goodness; it is to make man desperate, shew, that in this and all other and God a tyrant. "But they of their controversies, God hath deny truths testified by God, and interposed his testimony on one therefore shall be damned." Yes, side or other; so that either they if they knew them to be thus testified by him, and yet would deny them; that were to give God the avoidable fault, might and should lie, and questionless damnable. But if you should deny a truth which God had testified, but only to a man in the Indies (as I said before) and this testification you had never heard of, or at least had no sufficient reason to believe that God had so testified, would not you think it a hard case to be damned for such a denial? Yet consider, I pray, a little more attentively the difference between them, and you will presently acknowledge, the question between them is not at any time, or in any thing, whether God says true or no; or, whether he say this or no: But, supposing he says this, and says true, whether he means this or no. As for example; between Lutherans, Calvinists, and Zuinglians, it is agreed that Christ spake these words, *This is my body*; and that whatsoever he meant in saying so is true: but what he meant, and how he is to be understood, that is the question. So that though some of them deny a truth by God intended, yet you can with no reason or justice accuse them of denying the truth of God's testimony, unless you can plainly shew, that God hath declared, and that

plainly and clearly: for he that speaks obscurely and ambiguously, and no where declares himself errors, who are lovers of him, and plain, sure he hath no reason to be much offended if he be mistaken. When therefore you can his comfort, and God of his goodness; it is to make man desperate, shew, that in this and all other and God a tyrant. "But they of their controversies, God hath deny truths testified by God, and interposed his testimony on one therefore shall be damned." Yes, side or other; so that either they do see it, and will not; or, were it not for their own voluntary and see it, and do not; let all such errors be as damnable as you please to make them. In the mean while, if they suffer themselves neither to be betrayed into their errors, nor kept in them by any sin of their will; if they do their best endeavour to free themselves from all errors, and yet fail of it through human frailty; so well am I persuaded of the goodness of God, that if in me alone should meet a confluence of all such errors of all the Protestants in the world, that were thus qualified, I should not be so much afraid of them all, as I should be to ask pardon for them. For, whereas that which you affright us with, of calling God's veracity in question, is but a panick fear, a fault that no man thus qualified is or can be guilty of; to ask pardon of simple and purely involuntary errors, is tacitly to imply, that God is angry with us for them, and that were to impute to him the strange tyranny of "requiring brick, when he gives no straw; of expecting to gather, where he strewed not; to reap, where he sowed not;" of being offended with us for not doing what he God hath declared, and that knows we cannot do.

*Geneva, in 1656.*

Sir John Reresby gives the following account of the metropolis of Calvinism, in his *Travels*, during the middle of the century before last, just published, in a very expensive form. (One volume 8vo. with forty portraits and views, price Three Guineas. 1813.)

"In three days time we came to Geneva, through a barren mountainous woody country, little inhabited but by wolves and bears. It stands upon a great lake, well stored with fish, especially trout (some have been taken weighing sixty pounds), with France on one side, Savoy and Switzerland on the other. It is a little commonwealth or seigniory of itself; its territories some leagues in compass, an university, and governed by a common-council, and four syndics.

"The town is large, the streets but narrow, and the houses all arched towards the street, that one may walk secure from wet in all weathers.

"Here Mr. Calvin first broached his doctrine, about 1520, which has since much spread itself through France, and other parts of Europe, though with some difference as to matter of church government. Here it consists of two laymen to every minister, who take care of matters within their particular parishes, appealing to the synod or convocation, when they cannot determine them.

"The ministers live upon stipends, seldom above fifty pounds a man, and the tithes are collected by the secular officers, for the maintenance of the poor, and the children of ministers that are left unprovided for, and such like uses. The churches have bells

and steeples like our's, but no inward decorations. They use a set form of prayer, and after service any sort of recreation on Sundays. They are so severe against Romanists, that they do not suffer them to abide there above three days without special licence; and to know who comes, they have searchers that inquire daily in all inns who they are that arrive, what is their religion, and how long they intend to stay?" (Pp. 40, 41.)

The same intelligent traveller has the following note on *Blois*, near *Orleans*, in France:

"There the Calvinists are allowed the public practice of their devotion, and have their temple (as they call it) or church, but not within the walls of the town, no more than elsewhere in France. I know not what to resemble it to better, as to shape, than a barn, nor is it much better adorned: all that is allowed to be painted or written within being only the ten commandments; they have neither steeples nor bells, the women sit separate from the men, and the ministers preach covered." (P. 26.)

*Charitable Establishments for the Sick, not the exclusive growth of Protestant Principles.*

*May 6, 1814.*

In Faith or Hope the world will disagree:

But all mankind's concern is Charity.

SIR,

The very respectable editor of the *Cyclopædia*, under the article *Dispensary*, speaks of the number of "these charitable institutions," and likewise of hospitals which adorn the metropolis of the United Kingdom: and he represents them

as a noble proof of the connexion between Protestant principles and active benevolence. I confess that, in every view, I should have been better pleased with his statement had he employed, instead of the word Protestant, the more comprehensive and still worthier appellation—Christian. Though I am a zealous separatist from the church of Rome, I feel, nevertheless, a solicitude not even to appear unjust to the history and the members of that communion. The well known candour and liberality of Dr. Rees, forbid the suspicion that he can intentionally wound the feelings of any class of men, or be forgetful, for a moment, of the claims of truth and equity. But whether he be correct in tracing the origin of our hospitals and dispensaries to the influence, exclusively or chiefly, of Protestant principles, is not, I presume, an improper question. Hospitals existed, most undoubtedly, before the Reformation; though not, I believe, upon so large a scale. Previously to that era, they were appendages in some degree to monasteries and convents: and it was customary for the inhabitants of religious houses to bestow much of their time and care upon sick, wounded and dying strangers. On the dissolution of those establishments, the streams of their wealth flowed in to the royal treasury; nor will the memory of Edward the Sixth cease to be gratefully honoured for the admirable uses to which he applied them. Still, it were too much to say that the holy flame of charity had been extinguished, or even very much obscured, amidst the gloom of preceding ages.—Dispensaries, it is true, are comparatively of re-

cent date: they have arisen partly from the demands of an increased and increasing population, and partly from that brotherly love to the exercise of which our common faith, aided by the genius of our free constitution, is signally auspicious. And I conceive that opulent Roman Catholics are, jointly with Protestants, supporters of dispensaries, both in the capital and in our provincial towns and cities.

Many passages in Eustace's Travel's will attest, I think, the justness of these observations. I further beg leave to refer your readers to the authority of Mosheim (Eccles. Hist. by Maclaine, Vol. III. 18. 1782.) and to the elegant Essay on Monastic Institutions, in a volume of Miscellanies, by Dr. Aikin and Mrs. Barbauld. Yours, &c.

N.

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*Dr. A. Clarke's cautious Account of Dr. Whitby.*

May 1, 1814.

SIR,

Mr. Wright's Strictures on Dr. Adam Clarke's Bible remind me of a note which I made when, in the country, last autumn, I amused myself, in a friend's library, with the general preface to that work. From page 9, I then copied the following passage:

"Whitby is learned, argumentative, and thoroughly orthodox. The best comment on the N. T. taken in all points of view, is certainly that of Whitby. 'He is said to have embraced Socinianism previous to his death, which took place in 1726.'

I know that since the Unitarians have advanced *even to the gates*,

there have been very courteous greetings between Arminians and Calvinists, the theological Guelphs and Ghibbelins of a former age. Yet I apprehend Calvinists are still indisposed to admit the thorough orthodoxy of Whitby's Com- ment. His treatise on the five points they have not forgotten. But the last sentence in the pas- sage I have quoted betrays in- accuracy quite unworthy of Dr. Adam Clarke. A writer of his literary and theological research ought not to have remained so uninformed as to suppose that Whitby had "embraced Socinianism previous to his death." Dr. C. ought to have known that Whitby left for publication his Last Thoughts, proving him to have become by inquiry an Anti-Tri- nitarian, though on the Arian hypothesis, for he believed the pre-existence of Christ. A 2nd edition of that work was published in 1728, with a short account of the author, generally attributed to Dr. Sykes.

I cannot allow myself to believe that Dr. C. by adopting the style of uncertainty, would intentionally weaken the presumption in favour of Unitarianism, from the mature judgment of a serious and learned inquirer, like Dr. Whitby, against the doctrine of the Trinity, of which he had been once a zealous advocate.

BEREUS.

*"Mother of God."*

SIR, May, 1814.  
It cannot have escaped the no-  
tice of any pious reader of a news-  
paper with what edifying, and  
allow me to add, with what ex-  
emplary devotion his *most Chris-  
tian Majesty* well maintained his

proud precedence in point of title amongst the monarchs of christendom, by his late solemn and sublime act of associate adoration to GOD and his holy Mother. Ah! when will our Protestant brethren wipe away the reproach, the scandal, of that egregious inconsistency, which, while it recognizes so justly the Christ as God, and so laudably addresses, importunes him in a sadly, alas! mutilated liturgy of our Holy Mother Church, even oftener, as in duty bound, than the first person of the blessed Trinity himself, puts not up so much as a single prayer to her but for whose virgin throes that God had never made his appearance in the world; and man consequently had been yet "in his sins!" I am appealing, I am told (for God forbid that I should ever look into your unhallowed volume,) to those of my Protestant brethren, whom my belief shocks even more than others, but who alone, I am likewise told, would be just enough, probably, to give the particular tenet which I am advocating, circulation; but even to you, apostates from the true faith as ye are, idolaters of human reason as ye are said to be, can there be a plainer inference in the creed of ratiocination, than that if the Son, together with two other persons be the ONE GOD, the mother of the Son must be also the mother of God, the mother of the One God? Is there in the excellent Bishop of St. David's slate monition to yourselves, ye ungodly men, (ye must excuse my zeal) a more perfect syllogism than this, that if Jesus Christ be God, and the blessed Virgin the mother of Jesus Christ, the blessed Virgin is the mother of God? Was she

not the mother of him who died for our sins, and who was this if not the Son of God, i. e. God the Son? Of what flesh but hers was the Logos made, in what womb but her's conceived, of whom but her was that divine person, the embryo, the first born son? Or—was not the mother of the Logos then the mother of the second person of the Trinity, the mother i. e. of God? But I am talking to the deaf adder—to the unheeding wind! May the ever blessed Mother of God forgive you, ye unhappy heretics, as doth from the heart, in the name of the Father, Son and Holy Ghost, three Persons, one God, your correspondent and well wisher,

VRAI CATHOLIQUE.

—  
Book-Worm. No. XV.

April 15, 1814.

SIR,

Since the date of my last paper an event has occurred which must be regarded among the most signal instances of unstable fortune. The political decease of the late Emperor of the French has suddenly "—left the name at which the world grew pale,  
To point a moral or adorn a tale."

I mention that event, not to swell the vulgar triumphs of the day, when the most inconsiderable animal may raise his hoof against the fallen lion, but to remark the sagacity of the able minister and faithful friend of a former sovereign of France, one of the few sovereigns who possessed, or were capable of valuing, a friend. Sully, in a passage of his Memoirs, which immediately precedes the quotation in my last paper, adverts to the martial propensities of the

kings of France during a period which "may be called a war of nearly four hundred years duration." Having declared himself "scrupulous in bestowing on them the title of truly great kings," he thus discovers how a mind cultivated by reading and observation may reflect

Till old experience do attain  
To something like prophetic strain.

"From whence then can proceed the error of so many exploits, in appearance so glorious, though the effect of them has generally been the devastation both of France and all Europe? I repeat it again, of all Europe, which even yet seems scarce sensible, that in her present situation, a situation in which she has been for several centuries, every attempt which shall tend to her subjection, or only to the too considerably augmenting of any one of her principal monarchies, at the expense of the others, can never be any other than a chimerical and impossible enterprise. There are none of these monarchies but whose destruction will require a concurrence of causes infinitely superior to all human force. The whole, therefore, of what seems proper and necessary to be done is to support them all in a kind of equilibrium; and whatever prince thinks, and in consequence acts otherwise, may indeed cause torrents of blood to flow through all Europe, but he will never be able to change her form." I return to the proposed subjects of this paper, if indeed I have made a digression.

The Abbot St. Pierre, of whose project, in connection with Henry the Fourth's political design, I am to give some account, was one of the French academicians,

celebrated by D'Alembert, to whose Eloge I am chiefly indebted for the following particulars.

Charles Ireneus Castel, eldest son of Charles Castel, Knight, Lord and Baron of St. Pierre, was born Feb. 18, 1658, at the Castle of St. Pierre, in Lower Normandy. Of the circumstances connected with his earliest studies at Caen nothing is known except his generosity to a fellow-student, the geometrician Varignon. St. Pierre was so much attached to his society as to share with him his cottage, as he termed it, *sa cabane*, in the suburbs of Paris, and to settle on him for life 300 livres, a sixth part of his own annual income, saying to his friend, I present you not a pension but an engagement, *un contrat*, that you may be independent and free to leave my society when you are weary of it, "que vous puissiez me quitter—quand vous commencerez à vous ennuyer de moi."

Delivered from scholastic wranglings on a philosophy worse than ignorance, to which their College-Statutes had obliged them, they pursued studies interesting and useful. Varignon attached himself to geometry, St. Pierre to policy and morals. Fontenelle would sometimes pass a few days with them, and has described, after an interval of forty years, the delight which their society afforded. We met, says he, with the highest pleasure, young, full of the first desires of knowledge, mutually friendly, and, what we might not then esteem a great advantage, little known, "jeunes, pleins de la première ardeur de savoir, fort unis, et ce que nous ne compptions peut-être pas alors pour un assez grand bien, peu con-

nus." Vertot the historian, their countryman, was also their occasional visitor.

St. Pierre, in the course of his studies, acquired a profound knowledge of the French history and especially of the language which he cultivated, not indeed as an orator and man of taste, but rather as a philosophic grammarian, "moins à la vérité en orateur et en homme de goût, qu'en grammairien philosophe." In all his works, extending to about thirty volumes, he has, according to D'Alembert, no pretensions to eloquence. Occupied with subjects, to his apprehension highly important, he neglects the advantages of style and method, abounding in repetitions. These he once defended, not unhappily, replying to an objector whom he had desired to give some instances; you have then remembered these passages, learn why I repeated them,— "vous les avez donc retenues, voilà pour quoi je les ai répétées."

His literary attainments opened to St. Pierre the doors of the Academy, the 3d of March, 1695. His reputation for political knowledge, several years after, attracted the notice of the Cardinal de Polignac, in whose *suite* he attended the congress at Utrecht, a circumstance in which his *Project* might probably originate. The conferences for peace at Utrecht occupied the years 1711 and 1712. In 1715 died Louis XIVth, a prince whose government St. Pierre was not prepared to praise, though he respected lawful authority, enlightened by wisdom and justly administered.

D'Alembert attributes to St. Pierre the invention, or at least the use of the word *bienfaisance*

(benevolence), adding, it were proper that he should be the inventor of the term who so well practised the virtue it expresses. He goes on to describe him as, in all his writings, opposing without reserve, though without rancour, every thing subversive of the public good, the sole object of his cares and wishes, boldly declaring himself against war, excessive taxation, and the assumption of the powerful over the weak, above all, exhorting princes to prefer to the vain *eclat* of conquests, the true honour which only virtues, useful to men, can attain, and which to the wretched glory of arms is as sound uniform health to the destructive inebriation of excessive pleasures. D'Alembert adds, that when once it was asserted in St. Pierre's presence that Kings are Gods upon earth, he replied, I know not whether Caligula Domitian, and those who imitated them were Gods, I only know that they were not men. "Je ne sais pas si Caligula, Domitian et leurs pareils étoient des dieux, je sais seulement que ce n'étoit pas des hommes."

On the death of Louis XIV, in 1715, the Duke of Orleans, to whose Duchess St. Pierre was Almoner, became Regent. His ideas of government appear to have been liberal, and were preferred by our philosopher to the despotic maxims of Louis *le grand*. This he freely expressed in a work entitled *Polisynodie*, published in 1718, recommending the Regent's governing by deliberating counsils, and censuring the arbitrary sway of the deceased monarch. Even truth, on this occasion, could not be endured, when uttered by a member of an academy

so much indebted to royal munificence, as the world denominates a prince's distribution of what a people contribute. St. Pierre's former patron, Cardinal de Polignac, though he had been disgraced and exiled by Louis, yet on this occasion determined to avenge his memory. He carried the unfortunate Polisynodie to the academy, read in a tremulous voice, (luten fremissant) the passage in which the philosopher, not indeed with malignity, of which he was incapable, but with too little complaisance, had attacked the government of the deceased monarch. The Cardinal communicated his tremulous propensities to his brethren (communiqua ce freissement à ses confrères) and demanded the punishment of the author. St. Pierre requested a hearing, which was refused, only four academicians voting for it. These were Sacy, La Motte, Fleury and Fontenelle. The latter alone ballotted against the expulsion, and had the courage to express his surprise that on that occasion he had not a single accomplice. The Regent so much respected St. Pierre as not to suffer his place in the academy to be declared vacant, and it was unoccupied till his death.

St. Pierre was such a free-thinking Roman Catholic as to declare against the enforced celibacy of priests, and so much of a philanthropist as to deem it the duty of those who chose a single life to educate and support, according to their means, a number of orphan children. What he taught he exemplified, for, as his eulogist observes, he was not one of those who talk of philosophy without practising it, and who, according

to his own familiar, but expressive language, perform the worship of the convent without observing the rule, "chantent l'office du couvent sans en observer la règle."

It might have been expected, and is gratifying to learn, that the just and benevolent principles which guided the life of St. Pierre accompanied him to the tomb. He died April 29, 1743, at the age of 85, full of confidence in the Supreme Being, and with the tranquillity of one who had faithfully observed the great law of the gospel, the love of God and men.

On his death an Eloge was denied to his memory by the academy, chiefly at the instance of Boyer, Bishop of Mirepois. That debt of justice was however well discharged, thirty years after, by D'Alembert, of whose Eloge I have made what use my limits and leisure would allow, reserving for a following paper the passages connected with the pacific project. This account of St. Pierre I was induced to collect from observing the omission of his name by our biographers, with the exception of Dr. Aikin, who has translated the Eloge of St. Pierre, in his *Select Eulogies* of D'Alembert, and also given him an article in the *General Biography*.

#### VERMICULUS.

#### Theological Queries.

Harlow, March 10, 1814.

SIR,

As your impartial publication, is accessible to writers of different religious sentiments, I presume you will not refuse admission to the following queries, the answers not, under these circumstances,

to which, I trust, whenever they shall be presented, you will not refuse to insert.

I shall arrange them under the following heads :

1st. What is meant by the Deity of Jesus Christ?

Is the *man* that was born at Bethlehem God Almighty? Is He that was suckled, and nursed, and swaddled, and circumcised, and weaned, is he that grew up as other children do, who increased in wisdom, as well as stature, God Almighty? Is he that fasted, and was afterwards hungry, that was tempted, that ate and drank, and slept and wept, God Almighty? Is he that was betrayed by Judas, tried by Pilate, scourged by the Roman soldiers, and illegally and inhumanly murdered on the cross, God Almighty? Is he that died, and was buried, and arose again from the dead, God Almighty?

2nd. What is the scriptural doctrine of the atonement?

Is God's justice satisfied by the atrocious murder of Jesus Christ? Was it necessary to the extension of divine mercy to the Jews and Gentiles, that they should *both* conspire together to destroy him? Had they, who with wicked hands committed this horrid murder, superior claims to the divine favour, to those who would have prevented it if they could? If Jesus Christ was *loaded* with *all* the guilt of *all* the sins of *all* the human race who shall be saved by him, was he not of course, in the eye of the law, the greatest of all sinners, by such imputation; and as this imputation is represented as an awful reality in the sight of God his Father, was he

the object of his abhorrence, and nature? If the sin of Adam was not "his beloved Son in whom he was well pleased?" Is the all powerful, good, and omniscient God, liable to change his mind? Has the death of Jesus Christ caused him to alter the plan of his moral government? Can we as creatures, or can any creatures, have any other ideas of justice than that it is doing impartial right to all, and wrong and injury to none?

Is it justice to punish the innocent and to pardon the guilty? Is it justice to punish the innocent instead of the guilty? Is it the wisdom of God to teach this doctrine, and is it essential to our salvation to believe it? Is the cross of Christ any thing better than an accursed tree, the detested instrument of the murder of an innocent person, a true friend of mankind? Is not atonement, reconciliation; do not all men who are reconciled to God by Jesus Christ receive the atonement? Are not all persons who repent of their sins, and forsake them, who regulate their lives by the precepts and example of Jesus Christ, who thus prove that they are his disciples, and that they believe that he is THE CHRIST, THE SON OF THE LIVING GOD, as he is declared to be with power by his resurrection from the dead, scriptural believers in the atonement?

### 3rd. What is Original Sin?

Is the sin of Adam, so the sin of all his descendants without exception, as to consign them over to eternal punishment, by fire, in hell? If this is true, was not the man Jesus one of his descendants? If the Messiah took upon him our nature, how could he escape the accidents of that

not only imputed to *all* his posterity, but also conveyed in the form of radical and hereditary depravity to them *all*, so that infants as soon as they are born deserve God's wrath (the wrath of a just God) and eternal damnation! Is not the propagation of human beings one of the worst of crimes!!!

If this view of the subject be just, with what propriety can we believe in the salvation of infants who die before they are capable of hearing, understanding, or believing the gospel?

If all men are so originally and radically depraved, and if it is their *nature* to sin, and *only*, and *always* to sin, is it consistent to exhort them to repent, to obey the gospel, and to practise virtue?

If it is the nature of all men to love vice, and to practise it, if their consciences and understandings are so completely callous and blind that they cannot appreciate good, nor avoid evil, how can such beings be at all responsible for their moral actions? It is the nature of a tiger to thirst for blood; it is the nature of a scorpion to sting his adversary to death; and if they could reason would they not say, We do but follow our nature, we are therefore not transgressors — we received our existence on these conditions; God hath made us and not we ourselves; you may presume that we are sinners by *nature*, but we deny that we are sinners by *practice*.

But, finally, If as an effect of original sin, the reason, the common sense of all mankind is as depraved as their hearts are full of iniquity; whoever may attempt to answer these queries

will only pervert them by ingenious sophistry—nor can any of your readers judge of their value —nor has the writer a chance of understanding himself, or of being understood—nor is truth, in any view of it, at all our concern.

Sir, Your's, &c.  
LOBSKY.

GLEANINGS; OR, SELECTIONS  
AND REFLECTIONS MADE IN  
A COURSE OF GENERAL READ-  
ING.

No. CLXV.

*Way of repairing a Parish Church  
in Ireland.*

A parish church in the county of Waterford being in great decay, a vestry of the Protestant inhabitants of the parish was held, to consider of the means of raising money to repair it. Nosuch means, however, occurring to the meeting, one of the company spoke to this effect:—"Gentlemen, if you will follow my advice, I will be answerable for the success of it. Let us make a present of our church to the Papists. They will not fail to put it into good repair; and when that is done, we can take it from them as we did before."

Milner's Letters from Ireland, 8vo. 1808. p. 249.

No. CLXVI.

*France.*

Sir Philip Warwick in his "Memoires of the Reign of King Charles I," which is just re-published, has an expression, relating to the power of France, which resembles that extracted from Harrington (p. 37), and may be re-

garded at the present moment as a curious prediction. Warwick's book was written in the reign of Charles II. and first published in 1762.

"Now, like an high-flown eagle, she (France) is soaring, but at what prey she will next stoop (so secret are her counsels), God and her own breast only know. But since her wings are fixed to her body by waxen, worldly and secular policies, He that bounds the sea, and removes in mercy his judgments, may melt her wax, and weaken her strength, and make her appear his rod, which He will lay aside, if not burn, when his work is done. For it is only He, that through all ages, has changed the times and seasons, and set periods to the prosperity of the greatest empires."

No. CLXVII.

*Soldier's Prayer.*

Sir P. Warwick (Memoires of Charles I. 8vo. p. 252) relates that Sir Jacob Ashly, major-general of the army under the Earl of Lindsey, "before the charge at the battle at Edge-hill, made a most excellent, pious, short and soldierly prayer: for he lifted up his eyes and hands to heaven, saying, 'O Lord! thou knowest how busy I must be this day; if I forget thee, do not thou forget me: and with that rose up, crying out, 'March on, boys!'"

No. CLXVIII.

*A Minister's Duties amongst  
Slaveholders.*

"A Clergyman settled a few years ago at George Town (S. Carolina), and feeling warmly,

recommended to the planters, from the pulpit, a relaxation of severity. He introduced the benignity of Christianity, and pathetically made

use of the admirable precepts of that system to melt the hearts of his congregation into a greater degree of compassion toward their slaves than had been hitherto customary. 'Sir,' said one of his hearers, 'we pay you a genteel salary to read to us the prayers of the liturgy, and to explain to us such parts of the gospel as the rule of the church directs; but we do not want you to teach us what we are to do with our blacks.' Amer. Farm. Letters, 1782, p. 224.

#### No. CLXIX.

##### *Thomas Bradbury.*

Of this preacher, renowned for orthodoxy, wit, and virulence, the following anecdote was published a few years ago in a biographical collection. Probably *Salters'* is a mistake for *Pinners'* Hall, of which Mr. B. was one of the lecturers.

"As he was preaching the lecture in *Salters'* Hall, and was led by his subject to prove our Lord's divinity, he was hissed at by several who were present. Mr. B.'s friends were much affected with this insolent abuse, and expressed their grief on account of it, to which with his usual vivacity and ingenuity he replied: 'You need not be concerned about this, it is quite natural. You know we have been bruising the head of the old serpent, and no wonder you hear the hissing of

the generation of vipers.' " Biography of eminently pious Christians. i. 299.

#### No. CLXX.

##### *Oath of Allegiance.*

The following is the oath of allegiance taken by the Cortes of Arragon to their sovereign, whom they elected:—"We, who are each of us as good, and who are altogether more powerful than you, promise obedience to your government, if you maintain our rights and liberties: **BUT IF NOT, NOT.**

#### No. CLXXI.

##### *Saying of Charles II. on a Libel.*

Charles II. King of Great Britain, (says Montesquieu) seeing a man one day standing in the pillory, asked what crime he had committed? He was answered, "Please your Majesty, he has written a libel against your ministers." "The fool!" said the king, "why did not he write against me? they would have done nothing to him."

#### No. CLXXII.

##### *Princely Saying.*

The Emperor Sigismond would often say, "When I forgive an injury, I acquire a friend."

#### No. CLXXIII.

##### *Effectual Prayer.*

That man, says Wicliff, who liveth best, prayeth best.

## POETRY.

## Lines on a Bank Note.

May 1, 1814,

SIR,

The opinion of paper money being friendly to the purposes of royal national ambition is at least as early as the age of Pope, who in his *Essay On the Use of Riches* thus apostrophizes the then lately discovered circulating medium :

Blest paper credit ! last and best supply  
 That lends corruption lighter wings to fly !  
 Gold, imp'd by thee, can compass hardest things,  
 Can pocket states, can fetch or carry kings.

As a bank Note could then be issued to any amount, he adds,  
 A single leaf shall waft an army o'er.

I know not whether any such reflections gave rise to the following unusual association. A few days since, receiving from a correspondent in the country a number of Bank Notes, I found on one of them an endorsement, which I determined to copy for your Repository. You may, perhaps, be willing to preserve the lines for the sake of the pacific sentiments, and excuse some defects in poetical expression.

## MERCATOR.

Widows and Orphans—who can tell  
 The thousands made when Nelson fell?  
 Amid the murd'rous cannons' roar,  
 And decks that swam with human gore.  
 Tell us, ye Bishops, if ye can,  
 How Christians may destroy a Man,  
 Since Christ their patron has decreed  
 That none should make a brother bleed :  
 A brother bleed ! nay, ev'n their foes  
 Must share their love, but not their blows.  
 Ah ! why is all this horrid war ?  
 And what kill they each other for ?

Marlowe and Milton.

SIR, May 6, 1814,

Reading lately Marlowe's *Tragedy of Dr. Faustus*, the following passages reminded me of some lines in *Paradise Lost*. Faustus having asked his attendant devil, *Mephastophilis*,

How comes it then that thou art out of hell ?

is immediately answered,

Why, this is hell, nor am I out of it.  
 Think'st thou that I that saw the face of God,  
 And tasted the eternal joys of heav'n,  
 Am not tormented with ten thousand hells,  
 In being depriv'd of everlasting bliss ?

P. 22.

In another place the devil thus decides the question of a *local* hell:

Hell hath no limits nor is circumscrib'd  
 In one self-place ; but where we are is hell ;  
 And where hell is, there must we ever be :  
 And, to be short, when all the world dissolves,  
 And every creature shall be purified,  
 All places shall be hell that are not heaven.

P. 30.

Milton says of *Satan*, in his 4th Book,

horror and doubt distract  
 His troubled thoughts, and from the bottom stir  
 The hell within him, for within him, hell  
 He brings, and round about him, nor from hell  
 One step no more than from himself can fly  
 By change of place : now conscience wakes despair  
 That slumber'd, wakes the better memory  
 Of what he was, what is, and what must be.

L. 18—25.

Soon after Satan exclaims,  
 Which way I fly is hell ; myself am hell ;

And in the lowest deep, a lower deep  
Still threat'ning to devour me opens  
wide,  
To which the hell I suffer seems a  
heav'n. L. 75—78.

Milton, in his youth, must have been well acquainted with the works of Marlowe, then a popular dramatist. When composing the lines I have just quoted, he, probably, had not forgotten "The Tragedy of Dr. Faustus," which, according to Langbaine, was reprinted in 1661, from an old edition.

IGNOTUS.

—  
*Prologue.*

*Spoken by one of the Scholars of the late Rev. S. Palmer, at Hackney, in 1795.*

True said the Bard, as any proser can,  
*These little things are great to little man.*  
Yes! here I bend beneath the mighty task,  
Your justicee deprecate, your candour ask,  
Nor ask your candour for myself alone,  
I learn each comrade's feelings by my own.  
For here, though Glory's flag was ne'er unfuri'd  
Ev'n here, Ambition sways a little world:  
Now she awakes the ardent wish to please  
By speech correct, by dignity and ease,  
Gaily to tell of youth's enchanting joys,  
Or gravely mimic wisdom's sober voice.  
And why despond, since here you oft have smil'd  
To see the grandsire copied by the child,  
To mark the sage's lore, the poet's song,  
Roll idly o'er the Tyro's rapid tongue;  
Here has the parent sat, 'twixt fear and joy,  
To watch the op'ning talents of the boy,  
And pour'd the wish all glowing from the heart,  
That this, through life, might be the virtuous part.  
But haply, friends, you judge my moral rhyme  
Has grown too serious for this jocund time,

When, tasks suspended, all the charms of home  
Are our possession for a month to come.  
*Vacation hail! do thou our praise receive*  
Whose hopes have brighten'd many a winter's eve,  
Each care whose cheering promise could beguile,  
The sister's welcome thine, the parent's smile:  
And long, to mark thy halcyon days' return,  
Long as Preceptors teach or Scholars learn,  
The rude-notch'd stick shall thy approach denote,  
Or buttons daily rifled from the coat,  
**And while her plaudit classic taste bestows**  
On Virgil's verse, or Tully's ardent prose,  
We'll prove, though critic's chair we never sat in,  
That *dulce domum* is the purest Latin. N. L. T.

—  
*Epitaph.*

Could youth preserve, or fond affection save  
A daughter, wife, and mother from the grave,  
Eliza still had liv'd, her infants' guide,  
Her parents' solace and her husband's pride:  
But quickly death prevail'd, tremendous pow'r!  
Of human bliss to pluck the fairest flow'r:  
Yet Faith beholds the promis'd spring appear,  
And Virtue bloom through Life's eternal year. R.

—  
*Epigram on two English Prelates.*

*Ray, to whom Nature gave a lasting fame,*  
*Opin'd that Sprats and Herrings were the same*  
*Yet though a Sprat but Rochester attain'd,*  
*All England's Primacy a Herring gain'd.*  
*Indignant here *Episcopus*, cries pish!*  
*Church-Fishers you mistake for simple Fish.* IGNOTUS.

## INTELLIGENCE.

## Unitarian Society Anniversary.

(Concluded from p. 253)

Mr. Smith followed up his speech, which was received with much applause, with the sentiment which is never forgotten and never received with indifference at these meetings, namely, *Civil and Religious Liberty throughout the World*. A tribute of respect was paid to *The Memory of the Departed Worthies*, Priestley, Lindsey, and others. *The Sister Societies* were next named from the chair, and were succeeded by the *Two other Sisters*, *Peace and Truth*. *Mr. Hinckley, the Treasurer, and Mr. Joyce, the Secretary*, also received the compliments of the meeting.

Mr. Joyce said, in addressing the company, that he was not a young servant of the Society; he had done his best for years to promote its interests; but he was abundantly repaid by what he now saw, and was thankful to Divine Providence for the difference between the spirit of these times, and of those when the Society was instituted. It gave him peculiar pleasure to observe so many young persons in the company. The Society had that day received an accession of twenty new names, a larger number than had been obtained in any one year from the rise of the institution. He had not to boast of the funds of the Society; the state of them called for *zeal and exertion*; but their stock of books was large and valuable, so that though they were not rich in money, they were "*rich in Good Works*."

*The New Members* alluded to by Mr. Joyce were then given by the Chairman; and afterwards, *Mr. Christie, and Success to the Unitarian Fund*.

Mr. Christie thanked the meeting for this token of their approbation of the Society, of which he had the honour to be treasurer. The two Societies were, he observed, of use to each other,—in their final object they were the same, and they had common friends; he perceived many of the subscribers to the Fund about him.—Mr. C. then explained the nature of the institution on behalf of which he stood up, and adverted to the good which it had done in Scotland and elsewhere. Its operations shewed that the poor can receive Unitarianism; for they have received it with gratitude.—The speaker next alluded to Mr. Lyons, one of the Missionaries of the Fund, who was in the room, and concluded with saying, that the finances of the Society were in a respectable state, but perhaps not equal to its anticipated wants.

Mr. Smith gave effect to Mr. Christie's recommendation, by proposing the health of *Mr. Lyons, and the other Gentlemen who have so laudably engaged in the service of the Unitarian Fund*.

Mr. Lyons in returning thanks ascribed to the establishment of the Unitarian Fund the opportunities of usefulness he had enjoyed since a change of principles had compelled him to resign his charge amongst the reputed orthodox. He noticed the avidity with which the Scotch people had received

and perused the Society's Tracts which he was commissioned to distribute on his missionary tour thither. He observed that if there were one feature which more than another distinguished the improved state of the times it was this, that literary men were determined not to confine the results of their investigations so as merely to minister to their own enjoyment, but were ardently bent on diffusing useful knowledge amongst the lowest ranks and orders of society. The next names from the chair were

*Mr. Esdaile and Mr. Rees, the Treasurer and Secretary to the Christian Tract Society.*

Mr. Rees returned thanks, in the absence of the Treasurer, and gave a flattering account of the prosperity of the Society—in respect to the number of subscribers, to the excellence of the Tracts, and to the general diffusion of them. The funds, however, were inadequate to the supply of publications with promptitude proportioned to the demand.

The Chairman observed, that he was sorry to find that the gentleman whose health he was about to propose had been obliged to withdraw from indisposition. He regretted it on his own account, that he had lost the opportunity of observing the gratifying manner in which his name would be received, and for the company that they had lost the benefit of his eloquence. He remarked that it was an excellent trait in the liberality of the present times that it could not with any fairness be ascribed to indifference. In the reign of Charles II. and at other periods, profligacy and bigotry have been seen hand in hand,

profaneness and persecution were inmates of the same house and the same bed; and those who indulged the utmost libertinism in action would not allow the liberty of thought in others. In our own day we find royalty and nobility promptly coming forward to grant liberty to differ in matters of opinion, and diffusing education and morals amongst the people at large. The gentleman whose health he was to propose was engaged in training up others for the promulgation of truth: of his sincerity and ability and consequent success in this important duty there could be entertained no doubt. He concluded by giving—*The Health of Mr. Aspland and Success to the Unitarian Academy.*—Mr. Rutt thought it his duty to make acknowledgments for the respect with which the name of the Unitarian Academy had been introduced in connection with his absent friend, who was the life and soul of it. This institution had grown out of the Unitarian Fund as that had been the result of the Book Society. It was conceived that the combination of a certain degree of literary cultivation, connected with a popular mode of address, would be eminently conducive to the success of the cause. But there were other labours of his friend which called for recollection, particularly his late advocacy of the character and designs of Unitarians against a shameless attack from a clergyman whose opportunities of correct information, as well as his general character for kindness and benevolence, would seem to have secured them from such an effusion of bigotry. He was aware that in adverting to that gentleman's publication, he

was speaking of the dead, of whom he never wished to speak any thing but good. As the friend of Mr. A. and feeling it an honour to be so, he returned thanks to the company for the manner in which his name had been received.

The sentiment following came with peculiar propriety from Mr. Smith, namely, *The memory of C. J. Fox, the consistent, uniform and powerful advocate of religious liberty.*

The chairman then gave, *The health of the Rev. C. Wellbeloved, and success to the York Academy;* and concluded with, *The Stewards.*

Mr. B. Hawes returned thanks in their name, observing that if they had any merit it was in the election of the chairman, upon whose character, as a consistent supporter of civil and religious liberty, he passed a high eulogium.

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The annual meeting of the *Protestant Society for the Protection of Religious Liberty*, was held at the New London Tavern, Cheapside, on Saturday the 14th of May, when an interesting Report was read of the proceedings of the Committee. It appeared that some clergymen in distant counties had refused to bury the children of Dissenters, but that their objections were overcome by the remonstrances of the secretaries, or the admonitions of their superiors; that various instances of the persecution of Dissenters had occurred, and that these cases were taken up by the Society and that most of them were happily settled; though with regard to one it would be necessary to appeal to the Court of King's Bench; that attempts had been made to assess

various places of worship to the Poor's Rate, that these had been resisted, and that Mr. Vansittart (Chancellor of the Exchequer) had given the Committee a promise, which he has since fulfilled, of introducing a clause in the Poor Relief Bill, now in Parliament, for exempting all places of worship from parochial taxation.

In these and other measures, particularly the attainment of a provision in the India Bill for liberty to missionaries, the Society have incurred expences beyond their income, and they therefore appeal to the liberality and even justice of the religious public, to recruit their funds.

Various resolutions were passed, and amongst them the following, which we communicate to our readers with peculiar satisfaction; viz.

Resolved, That this meeting cannot however but perceive with pleasure, in the repeal of the persecuting laws affecting Anti-Trinitarians, in the new constitution of the French nation, and in the letter of the head of the Catholic Church, indications of universal progress towards those just principles of religious liberty which this Society will always maintain, and which they hope will finally and universally prevail.

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The annual meeting of the *Southern Unitarian Society* will be held at Southampton, on the 29th of June. The Rev. James Gilchrist to preach in the morning; the Rev. — Treleaven, in the evening.

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*Manchester College, York.*

The Annual Examination of Students in this institution will take place in the Library, as usual, on Tuesday, Wednesday, and Thursday, the 28th, 29th, and 30th of June. The Trustees and their Friends will dine together, on Wednesday and Thursday, at Etridge's Hotel, at five o'clock; and the York Annual Meeting of Trustees will be held in the evening of Wednesday.

—  
The Annual Meeting of the *Lincolnshire Unitarian Society* will be held at Lutton, on Thursday, June 30th.

*Outline of a Plan for an Association of Unitarian Christians in Devon and Cornwall.*

*Plymouth, May 1st, 1814.*

Under a firm conviction of the truth and importance of the grand principle, that "God, even the Father, is the only true God, the primary source of all our blessings, and the only proper object of religious worship;" many persons in the counties of Devon and Cornwall are desirous to form a friendly union amongst the professors of this great religious principle in that district, and thus to encourage each other in a steady support of it, and increase the means of extending it amongst themselves. With this view they propose to establish, A Unitarian Association and Tract Society, for the counties of Devon and Cornwall, which may meet twice a year, at Midsummer and at Christmas, in such places as shall be previously agreed upon.

They think it unnecessary to enter into the particular grounds on which similar societies have been established; but, waving all considerations of minor differences between the worshippers of One God in One Person, they wish to adopt the principle stated above as the sole basis of the society they would form, and to add to the advantages now enjoyed from the West of England Unitarian Society, [those of receiving subscrip-

tions of five shillings annually, of disposing of the Tracts in smaller quantities to persons desirous of buying them, and of having periodical meetings at distances which most may reach.

They cannot, however, avoid expressing their regret, that, while differences of equal and even of greater importance do not prevent their fellow Christians of other persuasions from uniting in those objects which appear important to them in a religious view, there should be any cause to prevent those who do not admit the doctrine of the simple humanity of our Saviour from co-operating with other Unitarians in their endeavours to promote the spread of the grand fundamental principle in which we all believe; and it is our wish that all who agree with us in a point of such primary importance would unite with us in opposing the errors which are generally prevalent in the Christian world.

As there appears sufficient encouragement for the establishment of such a society, it has been determined to hold the first meeting of it at Plymouth, on the first Wednesday in July, when the Rev. [redacted] will preach in the Unitarian Chapel, the service to begin at eleven o'clock; and we beg leave respectfully to invite the attendance of those who are desirous of promoting this object.

At this meeting the plan to be pursued will be canvassed and decided upon; and any measures proposed which may be thought useful to promote the object in view. It is intended to suggest to the consideration of the members, that the subscribers who have no express occasion for the full amount of their books should allow part of their subscription to remain in the hands of the secretary, in order to form a fund for the sale of Tracts at low prices.

Signed in behalf of those who propose the association,

ISRAEL WORSLEY, Plymouth.

LANT CARPENTER, Exeter.

Letters on the subject of the association may be addressed, post paid, to either of them.

—  
*Address of the Catholic Board to the Right Hon. J. P. Curran, late Master of the Rolls; with his Reply.*

[The address is the production of Dr.

Burke: it was read by Owen O'Conor, of Belanagar.]

*To the Right Honourable JOHN PHILPOT CURRAN, &c. &c. &c.*

"The General Board of the Catholics of Ireland feel it their duty to address you on your resignation of the high office to which your talents were called, and the duties of which you have discharged with the courtesy of a gentleman, the abilities of a lawyer, the dignity of a judge, and the characteristic integrity which has ever distinguished you.

"Taking a review of a life devoted to the service of your country, and the cause and interests of public and private liberty, we shall ever hold in proud and grateful remembrance the energy which you displayed in resisting oppression and defending the rights of the subject and the constitution, the independent spirit with which you met the frowns and the seductions of power; the intrepidity with which you vindicated your insulted and maligned country, and the sacrifices which you made at the shrine of public virtue.

"The freedom and privileges of your profession, so closely connected with those of the public, you upheld both at the bar and on the bench.

"The first flight of your juvenile genius was a noble and generous defence of an obscure but respectable individual against a lawless assault of tyrannical power. You have uniformly opposed that bigotted, that baneful policy, which impiously ties the principles of man by his religious creed; you have maintained the great and sound principle of religious liberty—the proclaimed boast of our constitution, a just, a liberal, and enlightened mind abhors the pernicious system of excluding from equal rights those who contribute equally to the support of the state with their property and their lives; a system which sacrifices the liberty of the country, to protect the monopoly of a party, and which, by perpetuating division and discord, saps the foundation of all social intercourse.

"You, Sir, and the other illustrious advocates of Irish prosperity, are well aware, that the total extinction of such a system is absolutely essential to the consolidation and permanence of the general strength of the empire. Permit us, therefore, Sir, to indulge our earnest

hope, that your splendid talents, emerging from the eclipse of judicial station, and reviving under that name which has attached the hearts of your countrymen, will again be exercised in the service of Ireland."

*Mr. CURRAN's Answer.*

"Gentlemen—Be pleased to accept my warmest acknowledgments for this flattering mark of your approbation and regard. So far as honesty of intention can hold the place of desert, I can indulge even a proud feeling at this proof of your good opinion—because I have no secret consciousness that can blush while I receive it.

"I have early thought, that the mere fact of birth imposes, by the authority of God, a loyalty to country, binding the conscience of man beyond the force of any technical allegiance, and still more devoted and inexhaustible.

"To our unhappy country I know this sentiment was little better than barren—however, what I had I gave; I might have often sold her, I could not redeem her. I gave her the best sympathies of my heart, sometimes in tears, sometimes in indignation, sometimes in hope, but oftener in despondence.

"I am repaid far beyond my claim; for what reward can be more precious than the confidence and affection of those for whom we could not think any sacrifice too great?

"I am still farther repaid by seeing that we have arrived at a season that gives us so fair a prospect of better days than we have passed.

"When I view these awful scenes that are daily marking the interposition of Providence in punishment or retribution, that teach rulers to reflect, and nations to hope, I cannot yield to the infidelity of despair, nor bring myself to suppose that we are destined to be an exception to the uniformity of divine justice, and that in Ireland alone the ways of God shall not, in his good time, be vindicated to man; but that we are to spend our valour and our blood in assisting to break the chains of every other nation, and in riveting our own; and that when the most gallant of our countrymen return to us, laden with glory and with shame, we are to behold them dragging about an odious fetter with the cypress and the laurel intertwined.

"On the contrary, I feel myself cheered and conciliated by those indications, which inspire the strong hope that the end of our affliction is rapidly advancing, and that we shall soon be placed in a condition where we shall cease to be a reproach to the justice and wisdom of Great Britain.

"The calumnies of our enemies have been refuted, and have left no impression behind them except a generous regret that they could ever have been believed.

"It is with no ordinary feeling of congratulation and respect that we should hail the awaking of a nation, formed to be illustrious, from the trance of a bigotry that cannot be refuted, because it does not reason; that, like every other intoxication, stupefies while it inflames, and evaporates only by sleep. It becomes us to congratulate on the recovery, without retrospect to the time it may have cost.

"Within the short limits even of a year, the spirit of a just and liberal policy has assumed a station that scarcely could be hoped from the growth of ages.

"That wise country has learned to see us as we are, to compare our sufferings with that of our merits and our claims, and to feel that every kind and tender sympathy that speaks to the heart or the head of a man, in favour of his fellow man, is calling upon her to put an end to the paroxysms of that gaol fever, which must for ever ferment and fester in the imprisonment of a nation, and to do it in a way that shall attach, while it redresses, and bind a blended empire in the bond of equal interest and reciprocal affection.

"We are asking for no restorative, the legislature has none to give. We ask only for what is perfectly in its power to bestow, that deobstruent which may enable the human creature, even by a slow convalescence, to exert the powers of his nature, and give effect, by the progression of his happiness and virtue, to the beneficence of that Being who could not have permanently designed him for the sufferings or the vices of a slave.

"In your anxiety for the honour of the Bar I cannot but see an auspicious omen of your near approach to the possession of such a treasure that deserves so high a protection. Short is the time

that has passed since I could not have adverted to that subject without feelings of shame and anguish; but you now see at the Bar persons of your own religious persuasion, of those great talents for whose purity you are so justly suspicious.

"You are certainly right in thinking the independency of the bar the only unfailing safeguard of nations, and of that liberty without which justice is but a name.

"It is the equal protection of the people against the State, and of the State against the people. If Erskine had lived in the dark times of the second James he would have saved his country from the pain of reading the events of those days, when the Court could procure a bench, but the subject could not find a bar.

"It is with an emotion, difficult to describe, that I see how easily our hearts are betrayed into an exaggerated estimation of those we are disposed to love. You are pleased to bespeak the continuance of my poor efforts in the cause of Ireland. I cannot without regret reflect how feeble they would be; but I am fully consoled in the idea, that they would be as unnecessary as inefficient. It is still no more than justice to myself to say, that if any opportunity should occur, and God be pleased to let it be accompanied by health, my most ardent affections would soon find the channel in which they had flowed so long.

"A devoted attachment to our country can never expire but with my last breath. It is a sentiment that has been the companion of my life: and, though it may have sometimes led to what you kindly call sacrifices, it has also given me the most invaluable consolation; and, even when the scene shall come to a close, I trust that sentiment shall be the last to leave me, and that I shall receive some enjoyment in the reflection, that I have been a zealous, though an unprofitable servant."

#### *Catholic Emancipation.*

Copy of a Letter from Monseigneur Quarantotti, to the Right Rev. Dr. Poynter, V A

[The following letter (translated) from the Council at Rome, appointed

by the Pope to manage ecclesiastical affairs in his absence, will show that there is no longer any serious obstacle in the way of Catholic Emancipation. The conclave at the Propaganda palace allow the Veto to our government, and indeed appear humble enough to accommodate the Catholic faith to any circumstances whatever. The return of the Pontiff to Rome will not we hope affect the validity of this instrument—every other consideration is lost in the prospect of the happiness of Ireland,—but it would be amusing to speculate upon the probable fate of the Roman Catholic religion in these Islands: it is also interesting to inquire, now that Catholics are about to be free-men, whether Protestant Dissenters will not be also emancipated! ED.]

ILL<sup>me</sup>, AC R<sup>me</sup> Dne,

NON sine maxima voluptate acceperimus, facile esse futurum, ut lex, quæ superiore anno rogata fuit pro Catholicorum istius florentissimi regni emancipatione a penalibus legibus, quæque ex modico suffragiorum defectu rejecta fuit, in novis hujus anni comitiis iterum proponatur. Utinam hæc tam optata lex aliquando feratur, et Catholicæ, qui præclara semper præbuerunt obedientia, ac fidelitatis sue argumenta, a gravissimo, quo jamdiu premuntur, jugo tandem emerant; ut absque ullo honorum, ac facultatum detrimento ad ea possint alacrius incumbere, quæ et Religio, et patriæ bonum ab iis expostulat: quod quidem sperare juvat a beneficentissi no Rege, atque ab inelyta natione, quæ æquitate, prudentia, ceterisque virtutibus, tum anteactis, tum maxime postremis hisce temporibus tantam sibi apud omnes populos gloriam comparavit. Et quoniam delatum est, aliquas inter Episcopos obortas esse quæstiones, atque discrimina circa conditiones, quæ Catholicis apposita sunt, ut ceteris æquparentur; Nos, qui summo absente Pastore sacris Missionibus præfecti sumus, et Pontificis omnibus facultatibus ad id communiti, muneris nostri partes esse putavimus omnem ambiguïtatem, atque obicem removere, qui optate conciliationi possit obastere, et quo non pervenit Episcoporum facultas, S. Sedis auctoritate, et concensione supplere. Habito igitur doctissimorum Praesulum, ac Theologorum consilio, perspectis litigis, tum ab Ampli. Tua, tum ab Archie-

piscopo Dublinensi hue missis, ac te in peculiari Congregatione mature perpen- sa, decretum est, ut Catholicæ legem, quæ superiore anno rogata fuit pro il- lorum emancipatione juxta formam, quæ ab Ampli. Tua relata est, æquo, gratoque animo excipiant, et amplectantur. Unum est, quod aliqua declara- ratione eget, scilicet secunda jurisjuran- di pars, qua Clerus obstringitur nullam habere se posse cum Summo Pontifice, ejusque Ministris, communicationem, quæ directè, vel indirectè valeat Pro- testantium regimen, sive Ecclesiæ subvertere, aut quomodo libet pertur- bare. Satis exploratum est, id jure divino præcipuum esse Ministrorum Ecclesiæ munus, ut Catholicam fidem, quæ una potest ad æternam felicitatem perducere, undique propagare current, erroresque depellere. Hoc Evangelii præcepta docent, hoc Apostolorum, eorumque Successorum exempla. Jam si Catholicus Protestantum aliquem ad Orthodoxam Religionem revocaverit, perjurii reus poterit judicari, quia nempe illo avocando Protestantem Ecclesiæ aliquo modo turbasse videtur. Si res ita intelligatur, juramentum hoc præstare non licet, utpote quod Catholicæ dogmati reluctatur. Si ea sit legislatorum mens, ut Catholicæ Ecclesiæ ministris non interdicta sit prædicatio, suasio, consilium, sed tan- tum ne liceat ipsis Protestantem Ecclesiæ, seu regimen vi, et armis, aut maliis quibusque artibus perturbare, hoc rectum est, nostrisque principiis apprimè cohaeret. Tuum itaque erit excelsum istud regimen omni animi demissione, ac studio deprecari, ut ad sedandas, tutandasque Catholicæ Cleri conscientias modificationem, aut de- clarationem aliquam ejusmodi juramenti formulæ dare velit, quæ, omni ambi- guitate sublata, pacifice prædicationi, ac persuasioni locum relinquat. Quod si vel lata jam fuerit rogata lex iisdem verbis, vel nihil in iis immutari voluerit, Clerus acquiescat; ac satis erit, ut pa- lam ipse denunciet, eam esse suam jurandi mentem, ut Orthodoxa in ejus- modi juramento doctrina salva remaneat, ac non aliter; atque ut protestatio ista omnibus innotescat, et sit etiam posteris exemplo, in acta relata servabitur. Optandum quoque foret, ut ab aliqui- bus etiam publici concilii membris, si fieri posset, declaratio fieret, hoc plane sensu, ac non alio, Britannicum regimen

a Catholico Clero juramentum exigere. Catera vero, quæ in proposita lege contineri scripsisti, ea quidem poterunt ex Apostolice sedis indulgentia tollerari.

Quod rex certior fieri velit de illorum fidelitate, qui ad Episcopatum, vel Decanatum promoventur, ac tutus esse, num iis dotibus instructi sint, quæ bonum civem decent: quod ipse præterea ad hæc investiganda Comitatum instituat, qui in eorum mores inquirat, ac referat regi, prout Ampl. Tua nobis significavit: quod demum ea ipsa de causa rex ab his dignitatibus exclusos in posterum velit tum alienigenas, tum eos, qui a quinqueanno domicilium in regno non habuerunt; hæc omnia cum id tantum respeciant, quod civile est, omnem mereri tollerantiam possunt. Praestat quidem, ut nostri Antistites grati, acceptique sint regi; ut plena illius consensione suum ministerium exerceant, ut denique de illorum probitate constet etiam apud eos, qui de Ecclesiæ gremio non sunt; Episcopum enim (ut docet Apostolus 1 ad Timoth. 3. 7.) oportet, et testimonium habere bonum ab iis, qui foris sunt. Hæc cum ita sint, ex tradita nobis auctoritate indulgemus, ut qui ad Episcopatum, vel Decanatum designati, ac propositi sunt a Clero, admitti, vel rejici a rege possint juxta rogatam legem. Postquam igitur Clerus illos de more delegerit, quos ad occupandas hujusmodi dignitates digniores in D<sup>no</sup> judicaverit, Metropolita provinciæ in Hibernia, Vicarius vero Apostolicus Senior in Anglia, et Scotia, illos Comitatui denunciabunt, ut regia inde approbatio, sive dissentio habeatur. Si candidati rejecti fuerint, alii proponentur, qui regi placeant: si vero probati, Metropolitanus, aut Vicarius Apostolicus, ut supra, acta mittet ad sacram hanc Congregationem, quæ singulorum meritis ratiæ perpensis, Canoniam a Summo Pontifice institutionem obtinendam curabit. Illud quoque video commissum esse eidem Comitatui munus, ut nempe litteras examinare debeat, quæ alicui ex Clero Britannico ab Ecclesiastica potestate scribuntur, ac diligenter inquirere, an aliquid illæ contineant, quod Gubernio officere, aut publicam tranquillitatem perturbare aliquo modo possit. Cum in Ecclesiasticis, ac spiritualibus rebus non interdicta sit cum Capite Ecclesiæ communicatio, sed Comitatus inspectio ad politicum

tantum referatur, etit etiam in hoc acquiescendum. Bonum est, ut regimen istud nullam plane concipere possit de nostra communicatione suspicionem. Cunctis patere possunt ea, quæ scribimus; non enim nos ullo pacto miscemus in iis, quæ civilia sunt, sed ea tantum inquirimus, quæ divina, et Ecclesiastica lex, ac bonus Ecclesiæ ordo postulare videntur. Ea tantum secreto servanda erunt, quæ internum conscientiae forum afficiunt; at in iis satis cautum fuisse video per regulas ab eadem lege traditas; ac satis nobis persuasum est, sapiens istud regimen, dum publicæ securitati consulere vult, nunquam proinde exigere velle, ut Catholicæ religioni desint sue; imo potius gratum habere, ut illam sedulo observant; hæc enim sancta, et plane divina Religio publicæ potestati favet, solia firmat, subditosque facit obtemperantes, fideles, studiososque patriæ. Nihil propterea potest Apostolice sedi gratius, ac jucundius accidere, quam ut inter gubernium istud, et Catholicos illi subjectos, plena concordia, mutuaque fiducia servetur; ut rei publicæ moderatores de Catholicorum fidelitate, obedientia, atque adhaesione dubitare nunquam possint; ut denique Catholicæ ipsi omni plane studio, candore, alacritate, patriæ deserviant. Quapropter omnes in Domino hortamur, præstetim vero Episcopos, ut, omni contentione seposita, ad caeterorum edificationem, omnes unanimiter idipsum sapiant, ac sentiant, ut nullus detur schismati locus, nec ullum rei Catholicæ damnum inferratur: verum si lata fuerit lex, qua Catholicæ a prænis, quibus obstricti sunt, liberentur, eam non modo æquo animo amplectantur juxta ea, quæ dicta sunt, sed etiam Majestati sue, et magnificissimo ejus Concilio maximas agant pro tanto beneficio gratias, eoque se dignos exhibeant. Denique Ampli<sup>m</sup>. Tuam rogamus, ut cunctis istius regni Episcopis Vicariisque Apostolicis epistolam hanc communicari euret; ac fore sperantes, ut his, quæ ex tributa nobis potestate decreta sunt, prompte, pleneque sese conforment, Deum O. M. precor, ut Ampli<sup>m</sup>. Tuam diutissime sospitet, atque interim omni cum observantia me tibi obstrictum profiteor.

Obsequentiissimus Famulus,  
J. B. QUARANTOTTI, Vice Praefus.  
MICHAEL ADEODATUS GALEASSI,  
Subst<sup>us</sup>.

Datum Romæ, ex Aëdibus de Propaganda Fide, 16 Februari, 1814.  
 Illmo ac Rmo Dno GUILLELMO POYNTER, Epis<sup>o</sup>. Habensi, Vicario Londini Apostolico, Londinum.

*Translation.*

*Most Illustrious and Right Reverend Lord.*

WITH great pleasure we have learned, that a Bill, for the Emancipation of the Catholics of your flourishing kingdom from Penal Laws, which was proposed in the last year, and lost by a small minority, may probably be again presented in this session of Parliament. It is our ardent wish, that this Act, so much desired, may at length be passed; and that the Catholics, who have ever given such distinguished proofs of their obedience and fidelity, may at length be delivered from the heavy yoke by which they have so long been oppressed; and that, without any detriment to their honours or estates, they may give full scope to those exertions, which both religion and the good of their country require of them and this may be surely expected from your most beneficent sovereign, and from that illustrious nation which, on former occasions, and especially in these latter times, has acquired so much glory in the estimation of the whole world for its equity, prudence, and other virtues. And, since it has been represented, that, among the bishops, certain questions, and differences have arisen, relative to the conditions on which the Catholics are to be placed on an equality with their fellow-subjects—We, who, in the absence of the supreme pastor, are placed over the concerns of the sacred missions; and, for that purpose, are invested with full pontifical powers, have thought it incumbent on us to remove every ambiguity and obstacle which might impede so desirable a conciliation;—and, by the authority and consent of the Holy See, to supply such faculties as do not come within the ordinary limits of episcopal jurisdiction. Having, therefore, taken the advice of the most learned prelates and divines—having examined the letters which have been transmitted to us both by your lordship and the Archbishop of Dublin, and the matter having been maturely discussed in a special congregation, it is decreed, that the Catholics may, with satis-

faction and gratitude, accept and embrace the Bill which was last year presented for their emancipation, in the form in which your lordship has laid it before us. One point only requires some explanation—and that is, the second part of the Oath, by which the clergy is so restrained, as not to be permitted to hold any correspondence with the sovereign pontiff and his ministers, which may directly or indirectly, subvert, or in any way disturb the protestant government or church. It is evidently by divine authority the special duty of the ministers of the church every where to propagate the Catholic faith, (the only faith which can lead to eternal felicity) and to refute erroneous doctrines. This is taught by the precepts of the gospel, and by the example of the apostles and their successors. Now, should a Catholic convert any protestant to the orthodox religion, he might be deemed guilty of perjury, as, by such conversion, he might seem, in some sort, to disturb the Protestant church. Understood in this sense, the Oath cannot lawfully be taken, as being repugnant to the Catholic faith. If, on the other hand, this be the meaning of the legislators—that the ministers of the Catholic church are not forbidden to preach, instruct, and give counsel; but are only prohibited from disturbing the Protestant church or government, by violence and arms, or evil artifices of whatever kind—this is just, and entirely consonant to our principles.

To you, therefore, it belongs, with all humility and earnestness, to supplicate the High Court of Parliament, that, in order to quiet and secure the consciences of the Catholic Clergy, it will affix some modification or declaration to this clause in the Oath, which, removing every ambiguity, may leave them the liberty peacefully to preach and to persuade. In case the Bill be already passed, containing the same words, or that nothing in it is allowed to be altered, let the Clergy acquiesce; and, it will be sufficient for them publicly to declare, that this, and this only, is the sense in which they have sworn to it, so that nothing in the Oath may be adverse to orthodox doctrine; and that this Protest may be generally known, and be for an

example to posterity, this construction of it shall be publicly recorded. It were to be wished, likewise, if it can be obtained, that a declaration should be made by some of the members of parliament, that government requires the Oath from the Catholic Clergy in this sense, and in no other. Other clauses, which you mention as contained in the same Bill, may be submitted to by the indulgence of the Apostolic See.

That the king should desire to be certified of the loyalty of such as are promoted to a bishopric or deanery, and should be assured that they are endowed with such qualities as become a good subject—that, to investigate these particulars, he should likewise appoint a committee to inquire into their moral conduct, and make a report to his majesty, as your lordship has given us to understand is the case: that, for the very same reason, the king should require that foreigners, and those, likewise, who have not resided five years in the kingdom, should be excluded from such dignities—all this, as it regards only what is within the competence of civil authority, may be deserving of every toleration. It is highly proper that our prelates should be agreeable and acceptable to the king: that they should exercise their ministry with his full consent: in fine, that their probity should be evident even to those who are not in the bosom of the church. For a bishop, (as the apostle teaches, 1st epistle to Timothy, iii. 7.) *must have a good testimony from them who are without.* On these accounts, by the authority vested in us, we allow that those who are designed for a bishopric or deanery, and are proposed by the clergy, be admitted or rejected by the king, according to the proposed Bill. Therefore, after the clergy have in the usual manner, chosen those whom they shall have judged in the Lord to be worthy to be exalted to those dignities, in Ireland the metropolitan of the province, in England and Scotland the senior apostolical vicar shall announce them to the committee, for the royal approbation or dissent. If the candidates be rejected, others shall be proposed, who may be pleasing to his majesty: but, if approved, the metropolitan, or apostolical vicar, as above,

shall send the act of their election to this sacred congregation, which having weighed with care the merits of each individual, shall apply to the sovereign pontiff for canonical institution. We observe, likewise, that it is the office of the said committee to examine any letters which are sent to any of the clergy of Great Britain from the ecclesiastical powers, and diligently to inquire whether any thing be contained therein which may be obnoxious to the government, or in any way disturb the public tranquillity. Since communication with the head of the church in spiritual and ecclesiastical concerns is not prohibited, but the inspection of the committee regards only matters of civil policy, this likewise ought to be acquiesced in. It is good that the government should not entertain any suspicion concerning our communications. What we write can be laid open to all; for in no way do we interfere with civil concerns: our attention is directed to those things only which appear to be required by the divine and ecclesiastical law, and by the salutary regulations of church discipline. Those matters only shall be kept secret, which affect the internal tribunal of conscience; but for this we see it is sufficiently provided by the clauses inserted in the said bill: and we are well persuaded, that your wise government, while it is intent on preserving public security, will, by no means, exact that the Catholics should depart from their religion; nay, is rather pleased that they faithfully adhere to it; for this holy and divine religion is friendly to public authority, gives stability to thrones, and makes subjects obedient, faithful, and emulous of their country's welfare. Nothing, therefore, can be more gratifying and delightful to the apostolical see, than that between the government and its Catholic subjects there should exist an entire concord and a mutual confidence; that the ministers of the state should never be able to doubt their loyalty, obedience, and attachment; and that the Catholics themselves should be devoted to their country with every effort of zeal, candour, and alacrity. We therefore exhort all, in the name of the Lord, and especially the bishops, to lay aside contention; and, for the edification of others, unanimously to adopt the same

sentiments, that there may be no room for schism, nor any injury be done to the Catholic cause: but that, if the Bill shall be passed, by which the Catholics shall be freed from the penal restrictions by which they are now held, they not only embrace it with entire satisfaction, as has already been said, but express the strongest sentiments of gratitude to his Majesty and his most august council, for so great a benefit; and, by their conduct, prove themselves worthy of it. In conclusion, we request of your lordship, that you will cause this letter to be communicated to all the bishops and apostolical vicars in the kingdom: and, trusting that they will, promptly and entirely,

conform themselves to these things, which, from the power vested in us, have been decreed, we beseech the Lord God Omnipotent to preserve your lordship for length of years; and, at the same time, I profess myself bound to you by every consideration, and am,

Your most devoted Servant,  
J. B. QUARANTOTTI, Vice President.  
MICHAEL ADEODATUS GALEASSI,  
Substitute.

Given at Rome, from the Chambers of the Congregation for the Propagation of the Faith, 16th Feb.  
1814.

To the Right Rev. William Poynter, Bishop of Halia and Vicar Apostolic of the London District, London.

## OBITUARY.

### *Rev. Charles Giffard.*

Died at Ilminster, on the 8th of April, in the 77th year of his age, the Rev. CHARLES GIFFARD, pastor of the Protestant dissenting congregation at Chard, in Somersetshire, during the long period of 48 years. His native place was Cerne, in Dorsetshire; but soon after his birth his parents removed to Wareham. Here he received the rudiments of his classical learning under the Rev. Simon Reader; and at an early age commenced his education for the ministry at the academy in London, conducted by Drs. Jennings and Savage. The subject of this memoir settled, soon after the completion of his studies, at Newport, in the Isle of Wight, where he remained but a short time. From hence he removed to Chard; and continued preaching in that place until within about six years of his death.

"Live well, that you may die so too," was a precept frequently addressed by this good servant of Christ to the youthful part of his acquaintance; a precept, enforced by example both in his life and at his death. His equanimity and habitual cheerfulness, his warm benevolence towards man, and sincere piety towards God, rendered

him equally the object of affection and respect; and while his surviving relatives and friends painfully feel the loss of his society, they have the consolation of reflecting, that in this life he lived happy, often expressing the overflowings of a grateful heart in the words of the Psalmist, "The lines are fallen to me in pleasant places; yea, I have a goodly heritage," and that in the next world he cannot fail to receive the crown of glory promised to the upright follower of our Lord Jesus Christ.

*Mr. W. Blackmore.*

(In a Letter to the Editor.)  
Tenterden, May 7, 1814.

SIR,

I have to add to your obituary list, for the instruction and benefit of the young, the death of Mr. W. Blackmore, the son of Mr. T. BLACKMORE, of Tenterden, in Kent; at the early age of 23. The symptoms of decline had been for some time manifest, with, at intervals, considerable pain; the whole of which he bore with exemplary fortitude and patience, until on the 15th of April, he calmly breathed his last. His principles were strictly Unitarian. He knew

and felt their power. Endowed with considerable strength of understanding, he directed it to its most important objects, the acquisition of knowledge, followed with the corresponding fruits. He resided some years at Maidstone: and ever active and ardent in his state of mind, he was very instrumental in establishing a vestry library there, in the congregation under the pastoral care of the Rev. A. Harris.

Even when his health was evidently declining, and it was judged to be necessary that he should return to his native place and air, he succeeded in collecting the young around him, and in forming them into a juvenile society, for the purpose of purchasing more easily, pamphlets, single sermons, and small tracts upon religious subjects, for the improvement of their minds in knowledge. In this he took a leading part during the progress of his disorder, until bodily debility prevented him. Yet after this, his inquiries, and the best energies of his mind, were still directed to religious subjects: and this, not from the apprehension of approaching death, though convinced that he should not recover; but from the full satisfaction he experienced in those views of the divine perfections and government, and of God's revealed will, which as they make their appeal to the understanding, communicate also unfailing consolation to the heart. Exhausted at last by the smallest exertion, he yet always received the writer of this brief memoir with a smile of complacency: nor can I find that in any period of his disorder, one murmuring word escaped him. He was buried by his own request in the Unitarian Chapel-yard, Mr. Holden delivering the funeral oration.

Let the young reflect upon the uncertain tenure by which they hold their present earthly existence. Let them learn the unspeakable value of religious principle, in their hour of greatest need, and apply their hearts unto wisdom.

L. H.

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*Address to the Congregation, Lewin's Mead, Bristol, by the Rev. John Rowe, on the recent Death of Mr. C. Danvers.*

So important, and at the same time, so unlooked for and joyful are the events which have occurred since I last stood in this place, that I expected

(but how fallacious is every expectation which frail mortals can entertain) to address you, this day, in the language of unalloyed congratulation. The sovereign Creator of heaven and earth hath, indeed, put a **NEW** song into our mouths, by the great and marvellous things he has done among the nations, and how, in the contemplation of them, is every pious heart prompted to cry out, with holy exultation, "O magnify the Lord with me, and let us exalt his name together." But in this chequered scene, there is appointed unto man, a time to mourn, as well as a time to rejoice. At such a time, do I, with heart-felt concern, now appear before you. The complicated and extensive loss which has been sustained, in the death of my valued, and of very many of you and of others not present the valued, or rather invaluable friend, **MR. DANVERS** has made on the hearts of us all a deep impression. In speaking of him, (for I should do violence, not only to my own feelings, but what weighs more with me, to your's, were I to be silent) I am much restrained by what I know would have been his own wishes had he expressed them on the subject, and likewise by the rule which your ministers observe, and for obvious reasons, on similar occasions of being sparing of praise. Rarely, however, has a similar occasion presented itself, on which praise might justly be bestowed with less reserve, and on which it would be heard with a more general concurrence of sentiment and feeling than on the present. The gloom, the dejection and the sorrow his loss has occasioned, manifest the estimation in which he was held by you, and constitute a tribute alike honourable to you that render, and to him,—no, not to him—to the memory of him that receives it.

Those who can recur to his early days, and who know what was then the manner of his life, bear him witness that "he feared the Lord from his youth." He entered betimes on the way he should go, and as he advanced in life he did not depart from it. The excellence of the principles by which he was actuated, was, when I first knew him, exemplarily illustrated by the respectful and affectionate attention with which he was administering to his aged mother, under the

pressure of affliction, and infirmity. It is true, she was worthy of the filial duty she received, and faithfully, affectionately and unremittingly was it, to the last hour of her life, by him discharged. Did we require confirmation of what is a generally acknowledged fact, that the person, who proves himself a good son, almost invariably acts his part well in other relations of life, this confirmation the life of our departed friend would amply supply. What he was as a brother, those only who know how he was circumstanced and what he did can at all appreciate. Though leading a single life, he extended to many a parent's care, and among the fatherless, who found in him a father, those could be pointed out who had himself almost alone to help them.

Of what he was as a friend, a considerate, sincere, disinterested, faithful, unwearied friend, varied and substantial are the proofs which many of you, as well as myself can furnish, and which will render him the subject of our indelible regret and grateful remembrance. Zealously affected as he was to Unitarian tenets, no sectarian spirit gave asperity to his language, rendered him uncharitable in judging, or unwilling to do good to all to whom his kindness could extend. And for none did he exert himself more than for those who, from poverty, or any other cause, were most in danger of neglect. Let the poor cry, and he heard them; let the widow pour out her complaint, and both his time and his labour would be employed to relieve.

As a religious society we have sustained in him a painful, an alarming, and, without increased vigilance and exertion on the part of others, an irreparable loss. Every office to which he was called among us, he cheerfully undertook, and with assiduity and fidelity did he discharge the duties of all. For the interests of our congregation he had a heart-felt concern, and unremitting were his endeavours to promote them. No longer ago than Monday last, the day preceding his death, during the short final interview I had with

him, he anxiously inquired concerning the governorship of our boys' school, of which he himself was the treasurer, and long shall I remember the pleasure he expressed at the satisfactory information I had it in my power to give him.

Combining, as he did, a sound judgment with a desire to do good—ardent in a degree seldom equalled and hardly to be exceeded, the service, which our friend performed was, in consequence, great in itself, and wide in its extent.

To active, benevolent exertion his life was devoted, and if, on account of it, his course should have been sooner finished, our regret attaches to him *no blame*. Let us also so run as that we, together with him, may obtain. The same glorious prize he kept in view, is set before us also, “the prize of our high calling of God, in Christ Jesus our Lord.”

The more useful and kind he was, the more will his loss be felt; and in proportion audible by us all should be the voice with which Providence is now calling upon us to enter into his labours, that the good, of which he was in so many ways the instrument, may not be lost with him. Following him through that path in which he was a follower of Christ, we shall at length arrive in the same blissful state, there to be for ever with one another and with the Lord. “Blessed are the dead who thus die in the Lord, yea, saith the Spirit, for “they rest from their labours, and their works do follow them.” Let us comfort and encourage ourselves and one another with these words.

[N. B. Mr. Danvers died, after a very short illness, at the house of a friend in London, and was buried on the 7th, (the Rev. T. Belsham officiating) in the burial ground belonging to the Unitarian Church, Hackney.—ED.]

#### Rev. James Pickbourne.

Wednesday, May 25, at his house, in Grove Place, Hackney, the Rev. JAMES PICKBOURNE, author of the Dissertation on the English Verb, &c. and one of the oldest members of the Unitarian Church, Hackney.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

*The Christian's Survey of the Political World.*

The homage paid by the men of this world involuntarily to virtue, is seen in the endeavour to reconcile their conduct with those principles, whose breach by others they animadverted upon with the utmost severity. The conduct of Buonaparte towards Spain is reprobated with great justice by all parties, and the bravery of the Spaniards has been by no persons so loudly praised as by the worldly politician. But now comes a difficulty: for in the arrangements of the present crisis it was thought necessary, that Norway should be transferred from its former sovereign, and be placed under the dominion of Sweden. In the execution of this transfer the consent of the king of Denmark was obtained, and he absolved his Norwegian subjects from their oath of allegiance. So far it may be said a sovereign may go. He may abdicate his throne, or give up the power of ruling over a part of his subjects; this he may do voluntarily or under compulsion: but then the question occurs, whether, when the subjects are released from their oath of allegiance to their former sovereign, they do not become free to chuse a new sovereign for themselves, or to form any mode of government they please. In the case of Spain the sovereign had abdicated his crown, but the subjects, considering the act to have been performed under compulsion, would not receive the new sovereign, in whose favour it was made: and after great efforts drove him out of their country. They were supposed in this case to have exercised a right belonging to a free people.

The act of the king of Denmark is no less under compulsion than that of the king of Spain, and he gave up part of his dominions to preserve the rest. But the Norwegians have taken a different course from that of Spain; they have assented to his abdication, but declined to receive the new sovereign, in whose favour it was made, and seem resolved to have a king of their own, and to become an independent state. They deny the right of the parties, who have guaranteed Norway to Sweden, to settle their government; and say, that such an act was as contrary to justice as that of Buonaparte towards Spain. Much reasoning has been employed upon this subject both in parliament and out of doors; and it is contended that Great Britain is under the necessity of even famishing Norway into compliance, because this was one of the stipulations towards Sweden in the alliance with that power; namely, that she should have Norway for her services in the deliverance of Europe.

We have supposed that a prince may give up part of his dominions; but this is not universally true, for he may have been restrained by some original compact from alienating any part of them. This is said to have been the case of Denmark; for, when the people oppressed by the nobles gave themselves up entirely to the crown, and the king became an absolute monarch, certain conditions were laid down, of which the principal were the support of the Protestant religion and the preservation of the dominions of the crown, namely,

those of Denmark and Norway, for as to Holstein, of which the king of Denmark is duke in his own right, the power of alienating it was not touched. Hence the abdication of the king of Denmark confers no right whatever to any person or persons. The original compact, by which he held the kingdom of Norway, being broken, the people returned to those rights, which they possessed before Norway was united to Denmark.

A more plausible argument used in defence of the transfer is this: Denmark and Norway were united together in a war against the allied powers, and consequently the conquerors had a right to impose what conditions they pleased on their enemy. Denmark submitted to terms; and Norway, if it does not accede to them, remains in a state of hostility, and is to be treated as a foe. This brings the question, as it is said, into a tangible shape: but then there is an end of all the right claimed by transfer, and the allies must conquer the country before they pretend to give it to any one. This is the real state of Norway. Any conditions made without cannot be binding upon her; and it is a question of prudence, whether she should resist her enemies, and assert her independence, or make the best terms she can for herself, and acquiesce in their determination. It is an unhappy circumstance in the general joy on the destruction of one species of tyranny, that it should be accompanied with the subjection of a nation to another, whose yoke it will bear with impatience.

The king of Spain is returned to his own country, but not to his capital; and difficulties have occurred which retard his progress. He will not, it is said, accede to the new constitution; but what his particular difficulties may be are not known. On the other hand, the Cortes are not inclined to recede; and as there is no third party to appeal to, the

difference may not easily be settled. In the case of our own nation, articles were acceded to by William and Mary on their assuming the crown; and conditions were unexpected to the wearing of it by the Brunswick family, when the older branches were, on account of their religion, set aside. The Cortes seem to be in the situation of our convention parliament; and it is scarcely prudent in a prince, who has had so little to do in the restoration of the country to independence, to civilize the conditions. Without doubt the nobles will not be pleased with the power gained by the commons in this conflict: but it is not likely that Spain will consent to return to that abominable system under which it groaned before the revolution. We are at such a distance from the spot, and, notwithstanding the late intercourse between the two nations, have so little knowledge of the contending powers in this question, that we must wait in patience for its developement. We fear that the extension of liberty of conscience will not be aimed at by either party.

The king of France is returned to his capital, amidst unbounded acclamations. His first visit was to the cathedral, where he was received in the usual form by the clergy; and the wretched man fell prostrate to thank God and his Mother for this change in his affairs. Thanks to the Mother of God! We are sorry that so long a residence in a Protestant country had not given a better turn to his mind, and prevented him from offering thanks to any but the Supreme Being for so great a restoration. This is a bad presage as to the religious improvement of France; but still, if liberty of conscience is suffered to exist, and the Bible should be freely circulated in the country, we cannot doubt that the truth will make its way. From the church he proceeded to his palace, and there received the homage of all parties;

and the following days addresses poured in from all quarters, filled with the same adulation that was offered to Buonaparte on a variety of occasions. A proclamation was shortly after issued, containing the principal things in the constitution presented to him, to which he promised his adherence, but referred the settlement of the whole to the meeting of the three estates, which was appointed for the next month. By degrees the ancient forms of the Bourbon government were displayed. The princes of the blood had assigned to them the chief posts in the army, and the negotiations were continued with the invading powers. In so strange a state of things, difficulties must necessarily arise, nor can they easily be composed. What may be the condition of France cannot be known till the foreign armies have left the country. In the mean time, every thing on the part of the new government indicates a disposition to adopt a line of conduct suitable to the present state of affairs. He has indeed, in one instance, departed from this line of conduct, by having a solemn service performed to the manes of Louis the Sixteenth and his son, a service more adapted to a Pagan temple than a Christian church, and unnecessarily reviving the memory of a transaction which will be sufficiently recorded in the annals of their history. A treaty was soon concluded between England and France for a cessation of hostilities by sea and land, and it began in the usual form, by an appeal to that latinised term under which the two countries designate the Supreme Being. On this appeal the censures of Luther and Calvin may supersede our own; and to them, as they are given in the last number (p. 234), we particularly call the attention of the reader, desiring him to circulate them among the Calvinists of his acquaintance. Some cause of alarm has been excited by the report, that the army is to be kept up to the

number of two hundred and twenty thousand men: but, if this should be the fact, it is to be recollect, that such an army will be on a **very** different footing from that of Buonaparte. Its spirit and discipline will soon subside, when under the control of princes of the blood, and officers rise not by merit but by court favour.

The sovereigns of Russia and Prussia were expected to be in England before this time, but the affairs of the continent have detained them. Great preparations are however making for their reception, and during their stay here the peace will in all probability be proclaimed. The adjustment of boundaries and compensations now requires all their attention, and it is with great pleasure we understand that the abolition of the slave trade is to form one of the articles of the new treaty. It is in vain at present to speculate on the future condition of Belgium, Germany, and Italy. There seems to be a general disposition to arrange every thing for future tranquillity, and it is to be hoped that the miseries suffered by these countries will have prepared both sovereigns and people for a better government. Buonaparte, the late terror of the world, is now safely landed in his new territory of Elba, to which he was conveyed in an English frigate. The idlest tales have been told of his journey through France, but the truth will in due time come out, and a future age will be well acquainted with his fall, and the treachery by which it was accomplished. Tyrants may complain of treachery, but this is one of the means of their overthrow, against which they happily cannot guard themselves; and hence men in high stations may learn, that they are never secure in the path of guilt.

An occurrence of a singular nature has excited no small alarm among the catholics of the united kingdom, but particularly in Ireland. A re-script has been published, from what

is called the sacred college at Rome, exhorting the catholics to accede to the veto required by government and sanctioning the oath, and pointing out the duties of a catholic towards the civil government in a very liberal manner. This has thrown the catholic board in Ireland into great confusion; and its bishops and its clergy are meeting in their different districts to deliberate on the important paper. A distinction has long been made between the church and the court of Rome, and the paper is supposed to emanate from the latter: consequently, if, in the opinion of the Irish, it militates with the principles of the catholic church, they will think themselves justified in not acceding to the measure. A less subject of dispute occasioned the revolt from the Romish church, which goes under the name of the reformation, and the veto may lead the Irish to discover, that the Pope has no more to do with their bishops than the king. Thence they might take a step farther than the established churches of Protestantism, by making the Bible, and the Bible only, the rule of their faith: but this is hardly to be expected, considering the disadvantages under which that unhappy country has laboured from an ignorant population and a bigoted clergy.

What the rescript from Rome has

done among the catholics, the attempt at an alteration in the corn laws seems likely to perform in this country. The question has been agitated in the house, and it proceeded a great way before there seemed likely to be any opposition from the public. But petitions are now coming in very fast. The corporation of London has sent one, and a common hall has been called on the subject. So important a question requires the fullest discussions; and the relative situation of the three parts of the united kingdom, England, Scotland and Ireland, must have a greater place than has hitherto been bestowed upon it. Much use is made of the term, the agricultural interest; but it must be recollect, that there are two other interests, the manufacturing and the commercial, to which the agricultural interest owes all its prosperity. It is from these latter interests that the value of land has been raised from twelve years to upwards of thirty years purchase. The present seems scarcely to be the time for the discussion, which might well be delayed till peace has been proclaimed, and the settlement of Europe is known. This is the chief prayer of the petitioners; and it is to be hoped that their request will, for the sake of all parties, be attended to.

## CORRESPONDENCE.

For Notices of the *Unitarian Fund* and *Unitarian Academy* Annual Meetings, see the Wrapper, p. 4.

We shall be very ready to insert, from time to time, Notices of Congregational Collections for the Institution, mentioned by our respectable correspondent at Manchester.